THE BOOK OF DRESS BY: Maulana Mohammad Ashiq Elahi Madani Idara-e-Islamiat

A GIFT FOR MUSLIM WOMEN

THE BOOK OF DRESS & VEIL

WRITTEN BY:
Maulana Mohammad Ashiq Elahi Madani

TRANSLATED BY:
Shakir Rizwani

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(Pakistan)

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In the Name of Allah, the Most Beneficent, the Most Merciful

الحمد لله رب العلمين والصلوه والسلام على سيدالمرسلين محمدواله واصحابه اجمعين

It is of the infinite bounties of Allah that numerous writings, spread over the teachings of the Holy Qur'an and Traditions have come forth from the pen of this humble creature. They contain translations of the Traditions and commentaries on them and have been generally well received by all. It is hoped that Allah the Glorious too will reward me well for the effort which is related to the propagation of religion.

The monthly *al Balagh* started to be published from Karachi since Muharram 1388 AH. This journal has been appearing regularly for eight years under the patronage of Maulana Muhammad Shafi, Grand Mufti of India and Pakistan, and continues to do so even after his death.

When al-Balagh commenced, its editor, Maulana Muhammad Taqi Usmani proposed that I should write articles for the uplift of Muslim women. I am neither familiar with standard Urdu nor am I a literateur, nevertheless I agreed and began submitting translations of the relevant Traditions and my comments in simple language. Al-Balagh readers told us that these articles were very beneficial and if any month went by without one, complaints began to pour in. This indicated that the write-ups had been popularly received. When a great number of Traditions with their translation had appeared in print, it occurred to me that a collection of them should be published in book form. Readers too made similar proposals.

But there is a great difference between individual articles written for journals & the continuity required for the chapters of a book, and, therefore, after collecting the articles published in *al-Balagh,* I rearranged them and gave them book-form. The book turned out to be quite voluminous and is now before the readers.[1]

The chapters are arranged somewhat as follows: First, there is the Book of Faith, Kitab ul Iman; then, Ablution and Bath; Prayers, Salat; Zakat; Fasting; Hajj; Virtues of al Qur'an; Remembrance and Invocation Prayers; Marriage; Divorce; Bringing up children; etc.

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[1] The Book in your hand "*BOOK OF DRESS / VEIL*" is a part of complete Book *Tohfa-e-Khawateen*, which is translated and printed by Idara-e-Islamiat (Lahore, Karachi. Pakistan) by the name of "A Gift for Muslim Women".

(Publishers)

Included in the volume are many Traditions which had not been published in my articles. *Book of Faith* is almost all written anew. After *Bahishti Zewar*, this is the first concise and the most detailed writing, the subject of which is women and their problems. The work is beneficial for all the people though it is addressed particularly to women. Special effort has been made to compile the Traditions originally reported by women, and problems too are those connected with women. However, as necessary, Traditions reported by men have also been included. There are also disputations because the purpose is to counsel and guide.

Together with explanations, comments have also been made on present day social conditions and we have pointed out the various anti-Islamic ways that have been adopted by many Muslims. All this has ben done out of sincerity.

The articles published in *al-Balagh* were titled *The Prophet's Talks With Women.* For the book the title has been changed to *Tohfa-e-Khawateen, A Gift for Women.* This is an excellent book for presenting as part of the dowry for girls when they get married.

The arrangement of the volume had commenced during the Mufti Sahab's lifetime but because of my indolence it could not be completed then. Had he lived until today he would have been very pleased with it. May Allah rain His mercies on him. He established Dar-ul-Uloom in Karachi and brought out the monthly *al-Balagh* in which the greater part of this book appeared and is now being published as a book.

The hustle and bustle of this world is not only because of men. Women too play a great part in keeping it inhabited and running. Every man and woman looks upon acquiring the things of this life as his or her duty, according to one's understanding, intelligence and courage; houses, shops, property, children and family; although these things are mortal and bound to part. Religion and its knowledge are also a Muslim's personal asset, an asset that is everlasting and the effort for which never goes waste. Just as men and women make their effort for this world and cooperate with one another for it, similarly it is their responsibily, indeed, more so, to keep religion and religious books alive in their lives.

The Qur'an in several places, and the Traditions very specially address only the women, though more often both men and women. Everyone knows that in Islamic Law, fiqah, there are many commands only for women, and many

more for both men and women. It is the responsibilty of both to propagate religion and its practice.

Women have given many sacrifices to this end. History has recorded that the first individual to convert to Islam was a woman, namely, Hazrat Khadija رضی اللہ عنہا, and the first martyr for Islam was also a woman, --- Sumayya, Hazrat Ammar's mother who was struck down by Abu Jahl with a spear. It is also well-known that the immediate cause of Hazrat Omar's conversion was his sister Fatimah رضی اللہ عنہا. And it is also on record that when migration from Makkah started for the preservation of Islam there were women too who went alongwith the men. And these holy women also participated in battles. They also cheerfully sent their husbands and sons to the battlefield. Some even taunted their husbands urging them to march out and fight.

Are the women of today not interested in Islam? Have they no relationship with Islam? Do they not claim to be among the ummah of the Prophet Muhammad ﷺ? If the answer is 'yes', then, why do they not make a move to educate themselves in Islam, and educate others and recognise their responsibilities?

They ape and emulate Europeans, imitate their fashions, are extremely covetous of jewellery and fine clothes but never think of what they are doing for the Hereafter. They lose prayer after prayer and forego fasting and zakat. Is this Islam? Thousands of children every year go without any religious training whatever, nor are they urged to be valiant in the cause of religion. Some even regret that they were born Muslim; in other religions there would have been no *purdah* (veil) restrictions, none to advise them to keep away from filmacting, and so on.

Many a man and woman, said to be very religious, do not get their children educated in the Qur'an and Traditions. They may not say so but their actions prove that in their hearts they regret their own religious education and do not wish to repeat the "mistake" for their children. Surveying the lives of those reputed to be religious, it will be found that all in all they are merged in europeanisation. They are, in effect, remorselessly taking their "Mohomedan" children away from Allah and His illustrious Prophet ﷺ. Yet, ironically enough, they claim to love the Prophet ﷺ. And, at the same time, they feel ashamed of educating the young in Islam and to walk in the path of its Prophet ﷺ.

Islam is a sacred religion. It does not leave man to follow atheists, but to worship Allah, strive for the Hereafter. It teaches modesty, ditinguishes between the forbidden and the permissible. It lays many obligations on the human-being. Islam is well aware of these obligations and seeks to save man from a life of bestiality. The ego worshippers dislike the restrictions. Articles are written for women's liberation, *purdah* is opposed, and the most amazing part of it is that those who hold degrees in Islamiyat speak against Islam. During lectures on Islam, boys and girls sit together in the same class to hear the lecture. In the past centuries, opposition to Islam was because of ignorance; and today the opposition is because of 'education', 'research' and 'new light'. Irreligiousness is gaining ground everywhere and paralysing the mind. If everyone were to make the effort according to one's capability, religious winds would begin to blow once again. Every government official should practise Islam and try to make his subordinates do the same. Newspapers and various periodicals should write on the subject. They should be purged of un-Islamic matter. Music and songs should be disallowed on the radio, and, instead, forcefully and loudly propagate Islamic values. Everyone has got together to ruin our society, so let everyone get together to reconstruct it.

Our entire society stands in need of improvement but it is very specially necessary to improve the women because the first school of every child is the mother's lap. If the mother is a proper Muslim, she will also bring her child up in Islam. This book endeavours to make women understand the demands of Islam and, in places, together with commenting on present day conditions, shakes up the reader well and proper. It is hoped that it will prove to be a light in the darkness, and the readers will remember this author and the late Grand Mufti and the workers of *al-Balagh* in their prayers.

وبا لله ا لتوفيق وهوخيرمعين وخيررفيق ، ربنا لا تواخذنا ان
نسينا اواخطانا ربنا ولا تحمل علينا كما حملته على الذين من
قبلنا ربنا ولا تحملنا ما لا طا قه لنا به واعف عنا o واغفرلنا
وارحمنا انت مولانا فانصرنا على القوم الكافرين
العبدالمحتاج الى رحمته ربه

Muhammad Ashiq Ilahi,
al Madina tul Munawwara,
RAJAB 1, 1399 A.H.

THE BOOK OF DRESS & VEIL

Islam is a natural religion. It does not leave man to follow whims, but to worship Allah, strive for the Hereafter. It teaches modesty, distinguishes between the forbidden and the permissible. It lays many obligations on the human being, makes it well aware of these obligations and seeks to save man from a life of levity. The ugly developments [illegible]. [illegible] written the woman's [illegible] is opposed, and the most [illegible] part of it is that those who [illegible] in [illegible] speak against Islam. During lectures on Islam, boys and girls sit together in the same class to hear the lecture. In the past centuries, opposition to Islam was because of ignorance, and today the opposition is because of 'education', 'research' and 'new light'. Irreligiousness is gaining ground, [illegible] and paralysing the mind. If everyone were to make the effort according to one's capability, religious trends would begin to blow once again. [illegible] should practise Islam and try to make the [illegible] and Islamic periodicals should write on the subject. [illegible] of un-Islamic matter, films, and songs should be [illegible], [illegible] and clearly propagate Islamic values [illegible] together to reform society, let us everyone get together to [illegible].

Our entire society [illegible] improvement but it is very specially necessary to improve the woman, because the first school of [illegible] mother's lap. If the mother is a proper Muslim, she will also bring up her children [illegible]. This book endeavours to make women understand the [illegible] and, in places, together with commenting on present day [illegible] the reader well and proper. It is hoped that it will prove [illegible] the darkness and the readers will remember this author [illegible] and the workers of al-Balagh in their prayers.

[illegible]

Muhammad Ashiq Ilahi
al Madinatul Munawwarah
RAJAB 1, 1399 A.H.

DRESS AND ADORNMENT

The Dress of a Woman

(٢٣٣) وَعَنْ عَائِشَةَ رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا قَالَتْ يَرْحَمُ اللّٰهُ نِسَآءُ الْمُهَاجِرَاتِ الْأُوَلِ لَمَّا أَنْزَلَ اللّٰهُ وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلٰى جُيُوْبِهِنَّ شَقَقْنَ أَكْثَفَ مُرُوْطِهِنَّ فَاخْتَمَرْنَ بِهَا (رواه ابوداؤد)

Hazrat Ayesha رَضِيَ اللّٰهُ عَنْهَا *stated: 'May Allah show mercy to those women who migrated (from Makkah to Madina) in the early period of Islam. When Allah Almighty sent down the Command* وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلٰى جُيُوْبِهِنَّ *they split their thick sheets and made scarves out of them."*

(Abu Daud, p. 211, Vol-2)

Explanation:

The commentators write that it was a custom among women in the period of ignorance that they covered their heads with one part of the scarf and let the other part fall on their waist. The Muslim women were commanded that they should use the scarf to cover the heads as well as throw it over their necks and bosoms. On hearing this order the Companion women turned their thick sheets into scarves and according to the injunction of the Qur'an they began to cover their necks and bosoms with scarves. Since thin cloth cannot conceal the head and the body, so they used thick sheets as scarves.

Today women consider it a defect to conceal the head. Even when they wear a scarf it is in the first place so thin that it cannot conceal the hair on the head or other charms and graces of the female body and in the second place they make a scarf of such a slippery stuff that it does not rest on the head, but slips off again and again and thus the whole purpose of the veil is extinguished.

Waheya b. Khalifa ؓ narrated: 'Thin Egyptian fabrics were presented to the Messenger of Allah ﷺ and he ﷺ gave one of these fabrics to me, saying: 'Cut it into two parts: Make your own shirt with one part and give the other part to your wife to make a scarf for herself.' I took the cloth and as I was leaving he ﷺ said: 'Tell your wife to join another cloth under it (to make up for its thinness so that the head may be concealed).
(Abu Daud)

Once Hazrat Ayesha رَضِیَ اللہ عَنْهَا received a visit from Hafsa رضی اللہ عنہا, the daughter of her brother Abdul Rahman b. Abu Bakr ؓ. Hazrat Hafsa رضی اللہ عنہا at that time was wearing a thin scarf. Hazrat Ayesha رَضِیَ اللہ عَنْهَا took it and tore it into shreds. She then gave Hafsa رضی اللہ عنہا one of her own thick scarf to wear.
(Mouta Imam Maalik)

These Ahadees show that it is obligatory to avoid wearing a thin scarf. If perchance one cannot do without a thin stuff, it is better to join some thick fabric under it so as to conceal the head and other limbs from view. Islam has taught a Muslim woman to cultivate modesty and a sense of shame and forbidden her to mix freely with unfamiliar men.

Islam has prohibited the wearing of such stuff as does not fully conceal the body and thus extinguishes the purpose of the veil. The women should wear such scarves on their heads as conceal their hair, mane and throat. If the unfamiliar men are expected to arrive before them, they should cover their faces with thick scarves also. Their shirts, jumpers and frocks should be such as conceal the body from view.

They should wear full sleeves, the cut of the neck and bosom line of the shirt should be such as does not leave any portion of the back and the front open to view. Their trousers and sarees should be made of such stuff as conceal from view their loins, calves etc.

Defect in the current fashion in dress

Now-a-days such dresses have come into fashion that one can see through the cloth. It is observed that many men and women wear

trousers through which their legs are completely visible. To wear or not wear such fabrics is all one. These fabrics also vitiate Namaz.

The women usually wear scarves of thin stuff which are short in width. In the first place these scarves do not fully cover the head and even if they cover it, the purpose of veil is not fulfilled.

When the Qur'anic Command وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ was revealed the Companion women cut off the thick sheets and made scarves for them. But modern women complain of heat when they wear scarves.

The epidemic of wrong fashions has become so prevalent that even women who profess devotion to religion are not prepared to give up scarves of thin stuff and offer Namaz wearing such scarves. When they set out for Hajj they cast off the veil in the aeroplane and move about wearing a thin scarf in the plane, bazars and in the sacred precincts of the Haram. They penetrate crowds of hundreds of men displaying their bright hair and faces clad only in a sheet without any veil as if all these men were their fathers and brothers. Formerly the complaint was that women appeared before the elder and younger brothers of their husband or before their cousins without veil on their faces which is a sin according to Shariat. But now women have gone a step further. Not to speak of an unveiled face they now move about in thin dresses exposing to public view the full upper part or half of their bodies. In their Burqas the veil is made of a thin net through which the whole face is visible to the passersby. All these acts are a grave sin according to Shariat. A woman's Namaz is sound only when her whole body is covered with the exception of her face, both hands upto the wrist and both feet. But the fact is that the Namaz of many women becomes unsound because they wear such a thin scarf on their head that their hair are visible. The Namaz of some women is vitiated because their arms are bare or covered with the scarf of the same thin stuff which shows their arms to the full. Some women wear a saree and their blouse is so small that it falls down only upto the navel. Consequently half the abdomen remains open to view. So their Namaz becomes unsound.

Understand it well and do not follow worldly custom, but look to the dictates of the Shariat. What if you endure some heat in this

world or criticism of the fashion-conscious women! You will obtain the clothes of the finest stuff in Paradise where everything will be provided according to your desire.

WOMEN WHO TEMPT MEN

(٢٣٤) وَعَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ قَالَ قَالَ رَسُوْلُ
اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ صِنْفَانِ مِنْ اَهْلِ النَّارِ لَمْ اَرَهُمَا
قَوْمٌ مَعَهُمْ سِيَاطٌ كَاَذْنَابِ الْبَقَرِ يَضْرِبُوْنَ بِهَا النَّاسَ وَنِسَآءٌ
كَاسِيَاتٌ عَارِيَاتٌ مُمِيْلَاتٌ مَائِلَاتٌ رُؤُسُهُنَّ كَاَسْنِمَةِ الْبُخْتِ
الْمَائِلَةِ لَا يَدْخُلْنَ الْجَنَّةَ وَلَا يَجِدْنَ رِيْحَهَا وَاِنَّ رِيْحَهَا لَتُوْجَدُ
مِنْ مَّسِيْرَةِ كَذَاوَكَذَا

Hazrat Abu Huraira reported: 'The Messenger of Allah warned: 'I have not seen two parties of the denizens of hell (because they do not exist now; they will come into being later). One party will consist of those who will hold whips like the tails of the oxen, with which they will lash the people (in a cruel manner).

The other party will consist of women who will be dressed, yet naked. They will be those who tempt men and are tempted by them. They will have large heads like the humps of the camels and they will be bent. These women will neither enter Paradise nor smell its scent and verily, the scent of Paradise can be smelled from a very great distance.

(Mishkaat ul Masabih, with reference to Bukhari and Muslim)

Explanation:

In this tradition the Messenger of Allah has foretold the advent of two sections of people whom he had not seen in his own time. But today these two classes exist with all their evil and mischief. The Messenger of Allah first of all mentioned those

people who would carry whips with which they would lash the people. This is a prophesy about those people who in the arrogance of their power give a beating to the weak with or without excuse.

It is observed that the feudal lords and the capitalists beat up the poor and helpless commoner on various pretexts, right or wrong. They put them to drudgery in a hundred different ways and subject them to various forms of tyranny and oppression. Many incidents are reported in which if a Muslim belonging to a poor class offers the customary greeting to a Muslim of wealthy class, the latter beats him up for daring to regard himself equal enough to offer greetings to him. May Allah protect us from such tyrants.

When these helpless and poor people become petitioners on the Last Day and all are arraigned before the Lord of the Day of Judgment, these tyrants will know the consequences for tyranny and oppression.

Dressed yet naked

The second prophesy of the Messenger of Allah ﷺ was about women i.e., there will be women who though dressed, yet will be naked. The implication is that they will wear clothes of such thin stuff as will not conceal their bodies. There may be another implication also. If the cloth is not thin, the dress will be so tightly fitting on the body that it will reveal the whole shape of the body and thus will extinguish the purpose of concealing the body.

Another meaning of being dressed and yet being naked is that there is a scanty dress on the body leaving a large part of it naked, especially those parts which modest women conceal from the view of men. In Europe and certain Asian cities such as Mumbai, Calcutta, Rangoon and Singapore, the women customarily wear shirts or frocks which fall upto the ankles. There is either no sleeve or it is so short that it falls only two or four inches below the shoulder. Their calves are quite naked, head bare and the neck of the frock is so wide and open in front and the back that half of their back and half of their breast is clearly open to view.

Proceeding he ﷺ continued that these women will tempt men and will be tempted by them. In other words the vogue of remaining naked will not arise out of poverty, but because women will want to expose their bodies and tempt men. Another means of temptation that they will adopt is that they will shake their heads (which will be without scarves) while walking just as the hump of the fast running camel shakes and bends towards the ground. The comparison with the hump of the camel illustrates how the women will enlarge their heads by tying their hair upwards in big knots.

The evil epidemic of fashion

The epidemic of fashion has induced women of noble and virtuous families to adopt the ways of Christian ladies and film actresses. One of the many sins and evils of going to the movies is that adolescent girls and fashion-conscious modern women dress themselves in clothes of shameless and immodest cut and proudly ape the actions and mannerisms of film actresses. The modern women devise all kinds of means to tempt unfamiliar men. For instance they keep their hands out of the Burqa (veil) when walking abroad or keep the veil so short that their cheeks remain open to view on both sides or wear such a thin veil in the Burqa which makes the facial features and beauty and grace look even more pronounced so that the Burqa (veil) itself has become a device of allurement. The flowery embroidery on the Burqa, the scintillating and thin stuff of which the Burqa is made attracts the attention of evil-minded people to the wearer of the Burqa. The Burqas have become means of attracting the glances of men. They are a good illustration of the proverb: whoso does not see, he sees. العياذ لله . May Allah protect us!

Now-a-days dancing is considered a very respectable activity. Schools and colleges provide regular training in this art. Clubs and posh hotels hold functions where naked dances are performed. The sensual people of Europe have laid down the rule that every woman should dance with men other than their husbands. The woman who does not abide by this rule is looked down upon in this society. Alas! The Muslims regard it as progress and success to emulate the ways of the shameless people of Europe. Dance is the most successful

device of tempting men. It arouses sexual desire and it puts men and women through all the stages of immodesty and shamelessness.

Conclusion:

At the end of the Hadees it is said that such women will neither enter Paradise nor smell its scent. Proceeding it is said that the scent of paradise is smelt from a great distance. The tradition does not mention the distance from which the scent of Paradise may be smelled. Some Ahadees, however, say that the scent of Paradise can be smelled from a distance of a hundred years' journey. Look! What a misfortune it is to be deprived of this Paradise!

A DOUBTFUL CHARACTER

(٢٣٥) وَعَنْ اَبِی مُوْسٰی رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ عَنِ النَّبِیِّ صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَسَلَّمَ قَالَ کُلُّ عَیْنٍ زَانِیَۃٌ وَالْمَرْأَۃُ اِذَا اسْتَعْطَرَتْ فَمَرَّتْ بِالْمَجْلِسِ فَھِیَ کَذَا وَکَذَا ، یَعْنِی زَانِیَۃً

(رواہ ابوداؤد والترمذی وقال حدیث صحیح)

Hazrat Abu Musa ؓ reported: 'Allah's Messenger ﷺ declared: 'Every eye (which casts a lascivious glance) performs adultery and any woman who passes by a (male) company while wearing perfume has a doubtful character, that is, she is an adulteress.

(Mishkaat ul Masabih, p. 96, with reference to Abu Daud and Tirmizi)

Explanation:

In this Hadees firstly the Messenger of Allah ﷺ has laid down the rule that every eye which casts a lascivious glance performs adultery. This rule covers both men and women. A man who looks at unfamiliar women and a woman who looks at unfamiliar men have adulterous eyes. The main act of adultery is known to all, but Allah's Messenger ﷺ has declared even the causes of adultery as acts of adultery.

The adultery of the limbs

It is observed in a tradition that the adultery of the eyes is to cast glances and the adultery of the ears is to hear and the adultery of the tongue is to talk and the adultery of the hands is to hold and the adultery of the feet is to walk towards the opposite sex and the heart longs (for adultery) and the private parts either refute or fulfil this longing. This shows that even an exchange of glances between unfamiliar man and woman is an act of adultery. When unfamiliar men and women talk to or listen to each other with evil intentions and to derive pleasure, they commit adultery. Similarly it is an act of adultery for unfamiliar man and woman to walk towards each other and to touch each other.

However, the capital act of adultery is the joining of private parts by man and woman. After referring to the adultery of the eyes in this tradition the Messenger of Allahﷺ warned that a woman who passes by the company of men while wearing perfume commits an act of adultery. Adulterous liaison between man and woman is not established at once. Before the main act of adultery many other acts are committed which draw the parties closer together. That is why the sacred law of Shariat has declared the means and motives of adultery as equally adulterous acts.

If a woman has to go out under some compulsion she should veil herself and walk on the edges of the road away from men. To wear perfume while going out even in Burqa (veil) is such an heinous act that the Messenger of Allahﷺ has declared a woman who does this as an adulteress. At any rate a woman is forbidden to wear a strong perfume even in her home. In short, it is essential for a woman to avoid the company of unfamiliar men so much so that there should arise no occasion on which the smell of her perfume may reach an unfamiliar man.

Talking to unfamiliar men

Ahadees show that the adultery of the tongue is to talk and the adultery of the ears is to hear. In view of this the unfamiliar man and women should exercise great care. If they have to talk under compulsion or due to some dire need, they should keep it short and

conclude it with affirmatives or negatives. They should keep their voices mute as far as possible and never speak in a soft, alluring tone.

فَإِنَّا نُجِيْزُ الْكَلَامَ مَعَ النِّسَآءِ لِلْاَ جَانِبِ وَ مُحَاوَرَتَهُنَّ عِنْدَالْحَاجَةِ
اِلٰى ذٰلِكَ وَلَا نُجِيْزُلَهُنَّ رَفْعَ اَصْوَاتِهِنَّ وَلَاتَمْطِيْطَهَا وَلَاتَلْيِيْنَهَا
وَتَقْطِيْعَهَا لِمَا فِيْ ذٰلِكَ مِنْ اِسْتِمَالَةِ الرِّجَالِ اِلَيْهِنَّ وَتَحْرِيْكِ
الشَّهْوَاتِ مِنْهُمْ

The author of Durr e Mukhtar writes: "At the time of need we hold it to be lawful for a woman to speak to an unfamiliar man or ask a question from him or answer his question. However, she is not permitted to prolong her talk with him or talk in a soft tone or affect some delicacy in speech, for such conduct will tempt men and arouse their evil passion." *(Mishkaat ul Masabih)*

Allah says in Surah Ahzab:

فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِيْ فِيْ قَلْبِهٖ مَرَضٌ وَّقُلْنَ
قَوْلًا مَّعْرُوْفًا

"Be not too complaisant of speech, lest one in whose heart is a disease should be moved with desire: but speak ye a speech (that is) just. (Which of course is the well-known and well-tried manner of chaste and honourable women)."

MEN'S PERFUME AND WOMEN'S PERFUME

(٢٣٦) وَعَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ قَالَ قَالَ رَسُوْلُ
اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ طِيْبُ الرِّجَالِ مَاظَهَرَ رِيْحُهٗ،
وَخَفِيَ لَوْنُهٗ، وَطِيْبُ النِّسَاءِ مَاظَهَرَ لَوْنُهٗ، وَخَفِيَ رِيْحُهٗ،

(رواه الترمذی والنسائی)

Hazrat Abu Huraira reported: "The Messenger of Allah adviced: 'The perfume worn by men should be strong, that is, its smell should reach others and its colour should be visible and women's perfume should be such whose colour is visible but whose smell is light. (That is, it should have a very faint smell.)"

(Mishkaat ul Masabih, p. 318, with reference to Tirmizi and Nisai)

Explanation:

This Hadees tells us that men and women should wear different kinds of perfumes. Men should use a perfume as leaves very faint or no stain on cloth, but its smell should be strong. For instance men's scents are essence of rose, musk, amber or camphor. The women's perfume should be such as leaves its colour on the cloth, but its smell should be so faint that none but she or if the husband is close, he may smell it.

It is said in the above tradition that when a woman passes by the company of men while wearing perfume and the smell of her perfume reaches those men, she commits an act of adultery. For this reason a woman should strictly avoid wearing a strong perfume. After all why should a woman wear strong perfume? She is related to her husband only and it is enough for her if the smell of her perfume reaches him only. Look! What rules and what advice has been given by the Pride of the World to safeguard chastity and honour. Alas! Muslims in this age are Muslims in name only. They emulate the manners and immodest behaviour of the enemies of Islam. Does it behove those who profess faith to abandon the path of Allah's Righteous Prophet and follow in the footsteps of immodest people? Here is a food for thought for them!

LOVE OF GOLD AND SILK

(٢٣٧) وَعَنْ اَبِیْ اُمَامَةَ رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَسَلَّمَ اُرِیْتُ اِنِّیْ دَخَلْتُ الْجَنَّةَ فَاِذَا

أَعَالِىْ أَهْلَ الْجَنَّةِ فُقَرَاءُ الْمُهَاجِرِيْنَ وَذَرَارِىُ الْمُؤْمِنِيْنَ وَاِذَا لَيْسَ
فِيْهَا اَحَدٌ اَقَلَّ مِنَ الْاَغْنِيَآءِ وَالنِّسَآءِ فَقِيْلَ لِىْ اَمَّا الْاَغْنِيَآءُ فَاِنَّهُمْ
عَلَى الْبَابِ يُحَاسَبُوْنَ وَيُمَحَّصُوْنَ وَاَمَّا النِّسَآءُ فَاَلْهَاهُنَّ
الْاَحْمَرَانِ الذَّهَبُ وَالْحَرِيْرُ

Hazrat Abu Umama ﷺ *reported: 'The Messenger of Allah* ﷺ *declared: 'I was shown by Allah a spectacle that I have entered paradise and lo! I see there indigent people in high ranks who (for the sake of Allah) abandoned their home and emigrated. And the children of the believers are also enjoining high ranks, and there are very few wealthy women in Paradise. (On seeing this I wanted to know the cause) so I was told that the account of the wealthy people is being taken at the gate and investigation is being made regarding their wealth (that is, where and how they earned it and where and how they spent it).*

So they have not yet reached here. The women have not reached here because gold and silk made them neglectful (of Allah, religion and the Eternity).

(Al Targhib wal Tarhib, p. 101, Vol-3, with reference to Ibn e Haban)

Explanation:

A Hadees reported by Hazrat Ussama b. Zaid ﷺ runs: 'The Messenger of Allah ﷺ said: "Standing on the gate of Paradise I observed that most of the people entering it were poor (who had no wealth in the world which obliterates the memory of Allah and leads into sins) and the wealthy have been stopped for reckoning. However, orders have been passed for casting into hell those wealthy people who were otherwise destined for hell.

And standing on the gate of Hell, I saw that a majority of those who entered Hell were women." *(Mishkaat ul Masabih)*

This Hadees and many other Ahadees clearly establish that the majority of the denizens of hell will be women. Many causes have been told in Hadith for this fate of the women. In the above Hadith it is told that the cause of the women entering hell is that in worldly life love of gold and silk made them neglectful of Allah and obeying Shariat rules. Actually women are so eager to have the finest dresses and jewellery that in order to obtain them they indulge in several sins themselves and also involve their husbands and other relations in sin. If the wealth has been earned by lawful means and there is money to spare, it is lawful for woman to buy jewellery and silk dresses and wear them. Silk is no longer the prized commodity, the markets offer several other finer stuffs and it is lawful to use these expensive fabrics.

But what has deprived women of success in the eternity is the unlawful means which are employed in obtaining jewellery and dresses and the ostentation vanity, and snobbery with which they are worn and the contemptuous attitude and a sense of superiority which they be jewelled and expensively dressed woman displays towards the less fortunate women.

First of all a woman should see whether after fulfilling other lawful needs she can afford to buy jewellery out of her own lawfully earned wealth. If she wants her husband or parents to buy jewellery for her, she should see whether or not they have any money to spare. The actual position is that if they have no money of their own they raise a loan on interest to buy ornaments. They compel the husband to produce money by any means. If he is a righteous man and abstains from taking bribes, the wife nags him into taking bribe and buy jewellery for her. All women know that they do not wear jewellry in their home at all hours. They mostly need it to attend marriage functions and other parties. Since their main motive is ostentation they somehow manage to get the required jewellery before the date of the wedding or party which they wish to attend. A further complication is that jewellery whose design has become outdated loses their favour. So they get the old-fashioned jewellery dismantled and remade after the new fashion. Here again the motive is a display of personal glory.

As regards dresses, even when they possess an extensive wardrobe, they insist on getting a new dress for attending every party or function. They argue that they have worn their existing dresses many times before. If they go to the function in the same old dress, the women will look down upon them and pass the stricture, "Look at her,! The poor woman has only two dresses which she wears alternately." This way of thinking also arouses out of a desire for self-display.

Before and after the making of dress and Jewellery

Before the making of dress and jewellery, the first thing to be taken into account is whether one possesses lawful wealth and secondly whether one can afford to spend money on these items. When jewellery and dress have been made, their use must be free from ostentation, simulation, snobbery and vanity. It is also necessary to abstain from regarding others as contemptible and inferior. When the attention of the women is drawn towards these matters, they exclaim: "What has happened to the moulvis! (The religious priest). They forbid us even to drape our bodies with rags and stop us from wearing bangles!" My sisters! The moulvi has no power to stop you from lawful ways. He only tells you the rules of Shariat and relates to you the Hadees of the True Messenger of Allah ﷺ. Get yourself jewellery and dresses of various cut, but fear Allah in every matter. Let your hearts remember Allah. Do not raise loans on interest for buying clothes and jewellery. Do not nag your husband into taking bribes. Yes, if you have money to spare out of lawfully-earned wealth, you can get yourself jewellery and dresses. You must then pay the annual rate of Zakat according to the order of the Shariat. Do not be ostentatious in wearing dresses, nor hold anyone in contempt. Your admission to Paradise depends on your carrying out the commands of the Supreme Allah and disobedience to His orders is a hurdle to your entry into Paradise. The sacred tradition explicitly states that gold and silk made women indifferent to Allah and His commands and this became an obstacle in their admission to Paradise! Wear dress and jewellery according to the law of Shariat. No one can or dare stop you from exercising this

right. The best of well-wishing is to explain the rules of Shariat and you should be grateful to the person who wishes you well.

GOLD AND SILVER ORNAMENTS

(٢٣٨) وَعَنْ اُخْتٍ لِّحُذَيْفَةَ اَنَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْه
وَسَلَّمَ قَالَ يَا مَعْشَرَ النِّسَآءِ اَمَالَكُنَّ فِى الْفِضَّةِ مَا تُحَلِّيْنَ بِه اَمَا اِنَّه،
لَيْسَ مِنْكُنَّ اِمْرَأَةٌ تُحَلّىْ ذَهَبًا تُظْهِرُه، اِلاَّ عُذِّبَتْ بِه

The sister of Hazrat Huzaifa ﷺ related that the Messenger of Allah ﷺ addrressed: "O women! Can't you adorn yourself with silver ornaments? Any woman among you who wears ornaments of gold for display will certainly undergo torment."

(Mishkaat ul Masabih, p. 279, with reference to Abu Daud and Nisai)

Explanation:

Every one knows the excessive love of women for jewellery. A venerable observer remarks that if nails of gold were to be driven into every pore of a woman's body, she would not feel pain. The Shariat of Allah maintains a balanced approach in every matter. It gives due allowance to human desires, but imposes certain bounds on them. The Shariat has enforced certain laws which prevent man from cultivating pride, haughtiness, boastfulness, holding others in contempt, vanity, hurting the people of Allah and usurping their rights. If a woman possesses lawful wealth she can buy and wear both silver and gold ornaments.

This permission depends on the fulfilment of one condition before making the ornaments i.e., that it should be paid for out of lawfully-earned wealth and two conditions must be fulfilled after the ornaments have been acquired. Firstly, there should be no negligence in paying Zakat and other taxes on it; secondly, it should not be worn for ostentation. The purpose should not be to boast of one's wealth before other people. Silver ornaments are not considered very valuable and so they do not afford much opportunity to show off and boast about one's affluence. So the

Messenger of Allah ﷺ advised women to adorn themselves with silver ornaments only. However, it is essential to avoid vanity, display and haughtiness even while wearing silver ornaments. Urging the women to be content with silver ornaments the Pride of the World ﷺ advised: 'O women, can't you adorn yourself with silver ornaments only?' Women who wear ornaments of gold can seldom avoid showing off. That is why the Messenger of Allah ﷺ informed that a woman who wears ornaments of gold for display will be subjected to torment. The evil of showing off the ornaments is very common among the women. If nobody notices their jewellery they resort to various tricks and strategems to attract the attention of other women to their ornaments. For instance, complaining of heat they suddenly expose their ears and necks. They exclaim: 'O, how hot!' but the real motive is to show off the jewellery. May Allah protect us from such strategems! Provided that they avoid these evils, women are allowed to wear ornaments. However, it is more meritorious not to wear jewellery. If they do not wear it in this world, they will be rewarded with it in the eternal world.

Hazrat Uqba b. Aamir رضي الله عنه reported that Allah's Messenger ﷺ informed:

إِنْ كُنْتُمْ تُحِبُّوْنَ الْجَنَّةَ وَ حَرِيْرَ هَا فَلاَ تَلْبَسُوْهَا فِي الدُّنْيَا

"If you want ornaments and silks of Paradise, do not wear them in this world." *(Mishkaat ul Masabih, p. 379)*

For details of ornaments, dresses and other bounties which will be granted in Paradise see our work 'Jannat Ki Naematain' (Bounties of Paradise).

(٢٣٩) وَعَنْ ثَوْبَانَ رَضِيَ اللهُ تَعَالٰى عَنْهُ قَالَ كَانَ رَسُوْلُ اللهِ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ إِذَا سَافَرَ كَانَ اٰخِرُ عَهْدِهِ بِإِنْسَانٍ مِنْ اَهْلِهِ فَاطِمَةُ وَاَوَّلُ مَنْ يَدْخُلُ عَلَيْهَا فَاطِمَةُ فَقَدِمَ مِنْ غَزَاةٍ وَ قَدْ عَلَّقَتْ مِسْحًا اَوْسِتْرًا عَلٰى بَابِهَا وَحَلَّتِ الْحَسَنَ وَالْحُسَيْنَ قُلْبَيْنِ مِنْ فِضَّةٍ فَقَدِمَ فَلَمْ يَدْخُلْ فَظَنَّتْ اَنَّ مَا مَنَعَهُ اَنْ يَدْخُلَ مَارَاٰى

فَهَتَكَتِ السِّتْرَ وَ فَكَّتِ الْقُلْبَيْنِ عَنِ الصَّبِيَّيْنِ وَ قَطَعَتْ مِنْهُمَا
فَانْطَلَقَا اِلَى رَسُوْلُ اللهِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ يَبْكِيَانِ
فَاخَذَه، مِنْهُمَا فَقَالَ يَا ثَوْبَانُ اذْهَبْ بِهٰذَآ اِلَى ال فُلَانَ اِنَّ هٰؤُلَاءِ
اَهْلِيْ اَكْرَهُ اَنْ يَّا كُلُوْا طَيِّبَاتِهِمْ فِيْ حَيَاتِهِمُ الدُّنْيَا يَا ثَوْبَانُ اِشْتَرِ
لِفَاطِمَةَ قِلَادَةً مِنْ عَصَبٍ وَ سِوَارَيْنِ مِنْ عَاجٍ

(رواه احمد و ابوداؤد)

"The Messenger of Allah's ﷺ attendant Hazrat Sauban ؓ narrated: 'It was customary with the Messenger of Allah ﷺ that on leaving for a journey he ﷺ would take leave of Hazrat Fatima رَضِيَ اللهُ عَنهَا the last of all other members of his family and on return he ﷺ would meet Hazrat Fatima رَضِيَ اللهُ عَنهَا the first of all other members of his family. Once he ﷺ returned from a jihad (Holy War) and wanted to enter Hazrat Fatima's رَضِيَ اللهُ عَنهَا house, but did not do so, because Hazrat Fatima رَضِيَ اللهُ عَنهَا had hung a curtain on the wall or the cornice and had put two bracelets of silver on the arms of Hazrat Hassan and Hazrat Hussain رَضِيَ اللهُ عَنهُمْ. On seeing this Fatima رَضِيَ اللهُ عَنهَا immediately understood that it was because of these two things that he ﷺ had returned without entering her house and that he ﷺ found these two things distasteful. So she tore down the curtain and cut off the bracelets from the arms of her two sons, who came crying to the Messenger of Allah ﷺ. The Messenger of Allah ﷺ took the bracelets from their hands and said to me: 'O Sauban, take these to that (poor) family (they will sell them and fulfil their needs.)

These are members of my own family. I do not want them to use good things that fall to their share in worldly life. (Further he ﷺ said) O Sauban! Go and buy a necklace of

(animal) joints and two bracelets of ivory for Hazrat Fatima رَضِيَ اللهُ عَنهَا
(Mishkaat ul Masabih, p. 383, from Ahmed and Abu Daud)

Explanation:

This Hadees gives us a glimpse of the Messenger of Allah's ﷺ austerity and aversion to worldly bounties and pleasures. Not only did he ﷺ not like to enjoy worldly pleasures and bounties himself, but did not like members of his family to enjoy them also. He ﷺ disapproved of indulgence in these pleasures by everybody, but concentrated more on denying them to himself and his family. Since it is not a sin to use lawful things, it was not suitable to forbid their use sternly. However, he ﷺ was strict with himself and also advised his family against their use. It is lawful for a woman to wear ornaments, but he ﷺ preferred that she did not wear them. The use of bounties in the present world lessens the chance of receiving bounties in the next world.

It is clear that worldly pleasures are quite inferior to eternal pleasures. How could the beloved Messenger of Allah like the prospect of reduction in eternal bounties. That is why he ﷺ sent silver bracelets to a poor family. May peace and blessings of Allah be on him and his companions!

Conclusion:

It is lawful for women to wear gold and silver ornaments, provided they are bought out of lawfully-earned wealth and there is no motive to show-off, as has been stated above. Men are permitted to wear a silver ring only, provided its weight is less than 1/2 Masha. Men and women are forbidden to use gold or silver in any other way, for instance eating and drinking out of gold and silver vessels, eating with a gold or silver spoon or applying collyrium with a gold or silver needle or using a gold or silver collyrium casket. It is unlawful both for men and women to lie down or sit on a bed or chair which has legs made of gold or silver.

In these matters there is the same order for men and women.

TINKLING ORNAMENTS

(٢٤٠) وَعَنْ بُنَانَةَ مَوْلَاةِ عَبْدِالرَّحْمٰنِ بْنِ حَيَّانَ الْاَنْصَارِىَّ كَانَتْ عِنْدَ عَائِشَةَ اِذْ دُخِلَتْ عَلَيْهَا بِجَارِيَةٍ وَعَلَيْهَا جَلَاجِلُ يُصَوِّتْنَ فَقَالَتْ لَاتُدْخِلْنَهَا عَلَىَّ اِلَّا اَنْ تُقَطِّعَنَّ جَلَاجِلَهَا سَمِعْتُ رَسُوْلُ اللهِ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَاتَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيْهِ جَرَسٌ (رواه ابوداؤد)

Hazrat Bunana رضی اللہ عنہا *narrated that 'I was present with Hazrat Ayesha* رَضِیَ اللہ عَنہا *when this incident happened. A woman wanted to enter alongwith a girl into the presence of Hazrat Ayesha* رَضِیَ اللہ عَنہا*. The girl was wearing tinkling anklets. Hazrat Ayesha* رَضِیَ اللہ عَنہا *said: 'Do not bring her to me till her anklets are cut off. I have heard from Allah's Messenger ﷺ that if there is a bell in a house, Angels (bearing blessings) do not enter it."*

(Mishkaat ul Masabih, p. 379, from Abu Daud.)

Explanation:

It is stated in a Hadees: اَلْجَرَسُ مَزَامِيْرُ الشَّيْطَانِ *"Bells are the trumpets of Satan"* *(Mishkaat ul Masabih, p. 338)*

Another Hadees runs: مَعَ كُلِّ جَرَسٍ شَيْطَانٌ *"Satan accompanies every bell."* *(Mishkaat ul Masabih, p. 279)*

These Ahadees show that tinkling ornaments, rattles and bells are the favourite articles of Satan. They are the trumpets of Satan, who rejoices at their sound. Angels bearing blessings of Allah do not enter place where these things are present. In view of these Ahadees the jurists write that Sharia forbids wearing of an ornament in which there are jingling things enclosed in a shell. Such were the tinkling anklets in former times. Besides many other similar articles were made in those days.

This kind of ornaments are still in vogue in rural areas. All these things, however, are unlawful. In regard to an ornament which does not contain a jingling thing, but its parts clink, Allah says:

وَلَا يَضْرِبْنَ بِاَرْجُلِهِنَّ لِيُعْلَمَ مَايُخْفِيْنَ مِنْ زِيْنَتِهِنَّ (سوره نور)

"And they should not (while walking) strike the earth with their feet with such force that their hidden adornment may be known." *(Surah Noor)*

The Messenger of Allahﷺ has also forbidden the putting of bells round the necks of animals.

It is stated in a tradition: لَا تَصْحَبُ الْمَلٰئِكَةُ رُفْقَةً فِيْهَا كَلْبٌ وَّلَاجَرَسٌ *'Angels (bearing Allah's blessings) do not stay with those who keep a dog or a bell."* *(Mishkaat ul Masabih, p. 338)*

Singing and playing music

It is a fact that those who indulge in Satanic acts love musical instruments which are frequently played in Satanic performances. They are a special feature of temples and churches of the Hindus, the Jews and the Christians. Since these things are dear to Satan, he inspires such notions in his disciples that they should keep and play on these instruments. Among the Muslims also those who act according to their sensual desires and are disinclined to turn to the Qur'an and Hadith in their joy or sorrow are overcome by Satan. He engages them in singing and playing music. He makes them sing songs and play musical instruments. He listens to them and enjoys himself. There is a rampant evil that in order to pander to their sensual desires people keep the radio and the tape-recorder on. At meal times especially they make sure to listen to music, so that the rhythms and tunes may facilitate the gulping down of food and drink.

Musical instruments in qawwali concerts

The chief evil is that on many occasions the people consider songs and music-as acts of blessing. They arrange music concerts

and keep awake all night to hear the songs of the qawwal. Since on this occasion poems and verses in praise of the Messenger of Allah ﷺ are also sung, they consider participation in such concerts as a means of earning blessing. If any person gives them the right counsel, they brand him a Wahabi. "Look at him, he stops us from listening to the poem in praise of the Messenger of Allah ﷺ," they say. The fact is that he does not forbid them to compose or listen to such verses as state the truth and are sound. He stops them to sing those verses to the accompaniment of musical instruments. If you love to listen to a poem in praise of the Messenger of Allah ﷺ, do so without the accompaniment of harmonium, drum or sarangi (i.e., a violin).

Everyone knows that if one were to sing a poem in praise of the Messenger of Allah ﷺ, no more than five or ten men would gather to listen to him and they too would disperse after five or ten minutes. In the Name of Allah! Be just! Is this all night vigil meant to listen to a poem in praise of the Messenger of Allah ﷺ or is it an attempt to provide forbidden fruit to one's passions and to Satan under the cloak of paying homage to the Messenger of Allah ﷺ?

The Messenger of Allah ﷺ has said:

اَمَرَنِی رَبّی بِمَحْقِ الْمَعَازِفِ وَالْمَزَامِیْرِ وَالْاَوْثَانِ وَالصَّلْبِ وَاَمْرِ الْجَاهِلِیَّةِ

"My Almighty Allah has commanded me to eliminate musical instruments, idols, the Cross (worshipped by the christians) and all other works of ignorance."

How foolish of them that they use the same things in listening to the poem in praise of the Messenger of Allahﷺ which it was his mission to eliminate. And what's more, they hope to get a reward for it. They are so overcome with their desire and so dominated by Satan that they resent those who draw their attention to the Law of the Qur'an and the Hadees. May Allah vouchsafe understanding to them! May Allah awaken their senses and help them to follow the precepts of the Messenger of Allahﷺ!

They listen to qawwali the whole night and as the call to dawn Namaz is announced, they go to bed without offering Namaz.

Such are the lovers of the Prophetﷺ who do not feel the slightest regret at missing the obligatory Prayer. إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ 'From Allah we come, to Allah we return."

Drums and trumpets in the tazia' procession of Muharram

And look! What happens in Muharram. The processions on the 8th, 9th and 10th and long lines of Tazias pass through the bazars and the mourning of Hazrat Hussainؓ and the recounting of the hardships and distress of the Messengger's of Allahﷺ family are done to the accompaniment of drums and trumpets.

Whoever stops them from such violations of Shariat is dismissed by them as a Wahabi. O sensible people! Say, what kind of a sorrow it is wherein you mourn and sing dirges to the accompaniment of cymbals, tambourines and other instruments. You go out to mourn and do everything only to please your senses and Satan. In the first place mourning and singing dirges is unlawful. And then to regard it as a blessed act and fill the whole proceedings with singing and music is nothing but an expression of a corrupt belief. All these acts are sinful. The acts which are based on good do not violate the laws of the Qur'an and Hadith, nor are they done to please Satan.

It is a strange irony that they come out with sorrow at the distress of the Messenger of Allahﷺ family and display false grief in loving sympathy for Hazrat Hussainؓ in violation of the precepts of the Pride of the World ﷺ. In the midst of mourning they cast aside the orders of Hazrat Hussain'sؓ grandfatherﷺ. The fact is that their love is not based on right principles, for if it had been, the actions and performances would also have been right. Right love is that which is based on principles of Shariat. Understand it well!

AFFIMINATE APPEARANCE BY MEN AND MASCULINE APPEARANCE BY WOMEN

(٢٤١) وَعَنْ عَائِشَةَ رَضِيَ اللهُ تَعَالٰى عَنْهَا قَالَتْ اَوْمَتْ اِمْرَاَةٌ مِنْ وَّرَاءِ سِتْرٍ بِيَدِهَا كِتَابٌ اِلٰى رَسُوْلُ اللهِ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ فَقَبَضَ النَّبِىُّ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ يَدَه، فَقَالَ مَاَادْرِىْ اَيَدُ رَجُلٍ اَمْ يَدُ اَمْرَأَةٍ قَالَتْ بَلْ يَدُامْرَأَةٍ قَالَ لَوْ كُنْتِ اِمْرَأَةً لَغَيَّرْتِ اَظْفَارَكِ بِالْحِنَّاءِ (رواه ابواداؤد و النسائى)

Hazrat Ayesha رَضِيَ اللهُ عَنْهَا reported that in order to hand over a note to the Messenger of Allah ﷺ a woman put her hand out of the curtain. He ﷺ withdrew his hand and said: "I don't know whether it is a man's or woman's hand." She said: 'It is the hand of a woman." If you were a woman you would have changed (the colour) of your nails with hina"

(Mishkaat ul Masabih, p. 383, from Abu Daud and Nisai)

Explanation:

This Hadees shows that the companion women used to observe veil in the presence of the Messenger of Allah ﷺ. That is why the woman extended her hand from behind the curtain to hand over the note to him. Had they not observed veil in his presence, there would have been no need to draw a curtain.

Error of the ignorant mentors

This Hadees also establishes the error of those misguided Mentors who enter the homes of their women disciples freely without observance of the rules of the veil. The ignorant women say: 'There is no veiling from him. He is my Mentor and a virtuous man.' Now who could be more virtuous than the Pure Messenger, the Pride of the World ﷺ? When the Companion women veiled themselves from him, how can any exception be made for another man? Those

who freely mix with women on false pretexts of righteousness are not mentors and guides, but are themselves misguided who lead to the path of Satan. It is unlawful for men and women to become their disciples.

The way of the righteous mentors

My grandfather Maulana Khalil Ahmad Muhajir Madani رحمة عليه was a great mentor. When he took the oath of discipleship from women he would draw a curtain and without holding their hands just asked them to recite Tauba. While making them recite the words of Tauba, he would sit with his back towards them so that his gaze may not fall upon them even by a mischance. The women do not desist from casting glances, so he thought it necessary to do so. On one occasion a woman submitted: 'O holy one! When a curtain hangs between us why do you sit with your back towards us?" "How do you know the direction of my face?" This shows that care must be observed even when a curtain is hanging between us, because you are always careless in casting glances. Please note that true and righteous mentors conduct themselves in this manner. They adhere strictly to the way of the beloved Messenger ﷺ and guide their male and female disciples to the same way.

Taking tuition without observing the veil.

There are many people who engage tutors for grown-up girls and young women and make no provision for observing the veil. The male tutor and the female pupils sit in front of each other without observance of the rules of the veil and they are often completely alone together. All this is unlawful. In the presence of an unfamiliar teacher or mentor observance of veil becomes obligatory. You must understand it clearly.

The second rule revealed by this Hadees is that a woman should retain the appearance of a woman. The colour of hina on the hand of the woman shows that it is the hand of a woman. It is better for woman to dye her palms with hina, but at least she must colour her nails with hina. Man should retain male and a woman should preserve her female appearance. The Messenger of Allah ﷺ was very particular about this rule. He ﷺ forbade one from adopting the appearance and dress of another. We shall further discuss this topic in the ensuing Ahadees. By the will of Allah!

(٢٤٢) وَعَنِ ابْنِ اَبِى مُلَيْكَةَ قَالَ قِيْلَ لِعَائِشَةَ رَضِىَ اللهُ تَعَالى عَنْهَا اِنَّ امْرَأَةً تَلْبَسُ النَّعْلَ قَالَتْ لَعَنَ رَسُوْلُ اللهِ صَلَّى اللهُ تَعَالى عَلَيْهِ وَسَلَّمَ الرَّجُلَةَ مِنَ النِّسَآءِ (رواه ابوداؤد)

Hazrat Ibn Abi Malaika رحمة الله عليه stated: 'Someone told Hazrat Ayesha رَضِىَ الله عَنهَا that a woman wore (men's) shoes; Hazrat Ayesha رَضِىَ الله عَنهَا informed: Allah's Messenger ﷺ has invoked a curse upon a woman who adopts the ways of men."

(Mishkaat ul Masabih, p.383, from Abu Daud)

(٢٤٣) وَعَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللهُ تَعَالى عَنْهُ قَالَ لَعَنَ رَسُوْلُ اللهِ صَلَّى اللهُ تَعَالى عَلَيْهِ وَسَلَّمَ الرَّجُلَ يَلْبِسُ لِبْسَةَ الْمَرْأَةِ وَالْمَرْأَةِ تَلْبِسُ لِبْسَةَ الرَّجُلِ (ابوداؤد)

"Hazrat Abu Huraira ﷺ reported: 'The Messenger of Allah ﷺ has invoked a curse on the man who puts on a woman's dress and he ﷺ has invoked a curse on the woman who wears man's clothes."

(Mishkaat ul Masabih, p.383, from Abu Daud)

وَعَنِ ابْنِ عَبَّاسٍ رَضِىَ اللهُ تَعَالى عَنْهُمَا قَالَ لَعَنَ النَّبِىُّ صَلَّى اللهُ تَعَالى عَلَيْهِ وَسَلَّمَ الْمُخَنَّثِيْنَ مِنَ الرِّجَالِ وَالْمُتَرَ جِلَاتِ مِنَ النِّسَآءِ وَقَالَ اَخرِجُوْهُمْ مِنْ بُيُوْتِكُمْ (رواه البخارى)

Hazrat Abdullah b. Abbas ﷺ reported that "Allah's Messenger ﷺ invoked a curse on those men who adopt the appearance of women and become hermaphrodites and he ﷺ invoked a curse on those women who adopt a masculine appearance and habit and he ﷺ commanded: 'Turn them out of your houses."

(Mishkaat ul Masabih, p. 380, from Bukhari)

Explanation:

These traditions show that our beloved Messenger of Allahﷺ intensely disapproved of men wearing female dress and becoming effeminate or women putting on male dress and becoming masculine. It is because of his disgust with such men and women that heﷺ invoked a curse on them. Reason demands that men should adopt masculine and women the feminine ways. The people in modern times do not pay heed to the guidance of Allah's Messengerﷺ, but take the pagans of Europe and America and the movie actors and actresses as their model. In dress and manner they follow their lead and feel pride in doing so, even though that dress and manner invites Allah's curse. May Allah vouchsafe understanding to us and help us to follow the Guidance of His Messengerﷺ.

The Hadees says: Turn out of your houses men who adopt feminine ways and women who adopt masculine manners. This shows that it is strictly forbidden to allow the hermaphrodites to enter your houses.

Hazrat Abu Huraira رضی اللہ عنہ reported: 'A hermaphrodite whose hands and arms were stained with henna was produced before the Messenger of Allah ﷺ, who asked: 'What has happened to him?" It was submitted: 'He affects resemblance to women'. On hearing this, he ﷺ ordered him to leave Madina and live in Baqee" (بقیع) *(Mishkaat ul Masabih)*. This place is different from the well-known Jannat-ul-Baqee.

In some homes hermaphrodites are summoned to sing on the birth of a child. This constitutes double sin: One, to let them in the house and the other, to amuse yourself with their singing. May Allah Almighty save us from every sin. The jurists have written that Muslim women are under an obligation to veil themselves even from those women who go about unveiled.

The vogue of dressing boys in girls' clothes and girls in boys' clothes is becoming very popular in modern society. Young men and women are being swept away by this fashion which originated with the unrighteous people of Europe and America. They regard the adoption of this fashion as a matter of high pride.

The episode is narrated that in a mixed party of men and women a youth was seen arranging the table and setting dishes on it. A guest remarked: 'He is a capable lad. Look how efficiently he arranges the table.' At this a voice rose from behind: "What are you saying, Sir, It is not a boy, it is my daughter". The guest turned round and said: "Excuse me, I didn't know that you were her mother." Prompt came the retort: "Sir, Learn to see right' I am not her mother, but father." The substance of the story is that the girl had, been dressed in boy's clothes according to the modern fashion and the father too had adopted feminine dress and appearance.

How and in what ways is effeminacy in men and masculinity in women is coming into fashion is best known to those who are themselves involved in this evil. In the past,we lamented the fact that men were developing effeminacy by shaving off their beards. Today men especially the youth have gone a step further. They are using lipstick and powder and dressing in jumpers and frocks. There are many men who go out wearing shirts and trousers of such shades of colour as are particularly feminine. On a casual look these fashionable males appear to be females.

It is long since the girls have been saying: 'I shall marry a clean shaven man. I don't like bearded men.' In other words they want a man who by his looks falls in the category of women. The women are now wearing Western trousers. If they put on Eastern dress, it is of male cut.

Boys are decked in feminine and girls in male dresses. The people have fallen into a misconception that they have ascended the ladder of progress. How can that which deserves a curse by decree of Allah and His Messenger ﷺ be a means of success? It can be a progress in bestiality and sensuality, in transgression and vice (that is sin) which is accursed, but not a progress in terms of faith and humanity.

WEARING OF WIG

(٢٤٤) وَعَنِ ابْنِ عُمَرَ رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ اَنَّ النَّبِیَّ صَلَّی اللّٰه تَعَالٰی عَلَيْهِ وَسَلَّمَ قَالَ لَعَنَ اللّٰهُ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ وَالْوَاشِمَةَ وَالْمُسْتَوْشِمَةَ (رواه البخاری و مسلم)

Hazrat Abdullah b. Omar ﷺ reported: 'The Messenger of Allah ﷺ warned: Allah's curse be on the woman who (in order to make her hair long and luxurious) joins to her hair the hair of another man, or woman and Allah's curse be on that woman also who says to another woman: 'Join someone else's hair to my hair. And he ﷺ said: 'Allah's curse be on the woman who tattoos and the woman who gets herself tattooed."

(Mishkaat ul Masabih, p. 381 ; from Bukhari and Muslim)

Explanation:

Women have been using a variety of methods to adorn themselves since ancient times. These methods continue to change with time. One of these methods was (it is still in vogue in certain regions and among some nations) that in order to make their hair long and luxurious used to join to their hair the hair of another man or women. Some women had made it a profession to join hair to their customers' hair for a fee.

Since this involves falsehood and deception, the Messenger of Allah ﷺ strongly disapproved of it and invoked a curse both on the *Wasila* (*i.e.* she who joins the hair) and the *Mustousilah* (*i.e.* she who gets hair joined to her hair).

Similarly tattooing and getting oneself tattooed are also old practices. In Arabic the word وشم *'wishm'* is used for it. The method is that the skin is deeply pricked with a needle and punctured spots are stained with calico or collyrium. Similarly pictures of animals and other objects are tattooed on the body. This custom is very common among the Hindus in India and such pictures are also frequently seen on the bodies of some male inhabitants of Baluchistan. The True Messenger of Allah ﷺ has declared this custom as unlawful. Similarly he ﷺ invoked a curse on a woman who gets some marks made on her body and the woman who makes these marks. Bukhari records that Abdullah b. Masud ﷺ said:

لَعَنَ اللهُ الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ وَالْمُتَنَمِّصَاتِ وَالْمُتَفَلِّجَاتِ
لِلْحُسْنِ الْمُغَيِّرَاتِ خَلْقَ اللهِ

"The curse of Allah Almighty be on the tattooers and those who get themselves tattooed and on those women who pluck the hair of their eye-brows in order to make them thin. Allah's curse be on those women who get their teeth operated so as to create spaces between them and thus change the shape given by Allah."

On hearing this statement of Hazrat Abdullah b. Masud رضي الله عنه a woman called on him and said: 'I hear that you invoke a curse on such women." He replied: 'Why shouldn't I invoke a curse upon those women on whom the Messenger of Allah ﷺ called down a curse and who have been cursed by Allah's Book." The woman said: 'I have read the whole Qur'an and have not found this curse anywhere." Hazrat Abdullah b. Masud رضي الله عنه said: 'If you had read the Qur'an you would certainly have found this point. Have you not read:

وَمَا اٰتٰكُمُ الرَّسُوْلُ فَخُذُوْهُ وَمَا نَهٰكُمْ عَنْهُ فَانْتَهُوْا

"And obey what the Messenger ﷺ bids you and avoid what he ﷺ forbids you."

On hearing this the woman said: "Yes, this indeed is in the Qur'an." Hazrat Abdullah b. Masud رضي الله عنه said: I have cursed the women for those acts which have been forbidden by the Messenger of Allah ﷺ. So according to the Qur'an also these acts are unlawful, for the Qur'an says: 'Obey what the Messenger of Allah ﷺ bids you and avoid what he ﷺ forbids you." *(Mishkaat ul Masabih, p. 381)*

This episode reveals several points:

Firstly, it is unlawful to wear a wig, to get the body tattooed and plucking the hair from the eye-brows. Similarly it is forbidden to scale the teeth in order to make them thin and to create spaces between the teeth. All these acts invite Allah's curse. These acts involve a change in the shape created by Allah which is a heinous sin and therefore strictly forbidden. It is a condemnable act which invites the curse of Allah. However, where it is allowed to cut off the hair or change the shape of the body, it is not only right but a blessed act to do so. Man should always keep in mind the will of the Master. As a matter of fact it is not laudable in Shariat to dress up and adorn

oneself excessively. It is right for a wife to adorn herself, but to be obsessed with this activity and looking for new ways and means of adornment is against the nature of a believer. Those whose purpose in life is to cultivate righteous actions and good morals have no time or money to spare for artificial and spurious pastimes.

The second point which we infer from the episode of Hazrat Abdullah b. Masud is that the Orders contained in traditions have the same force as the commands of Allah. Similarly the prohibitions contained in traditions have the same validity as the prohibitions issued by Allah. Many ignorant people of modern times whose minds have received so-called enlightenment from Europe and America (which indeed is darkness) allege that there is no need for tradition; we shall follow the Qur'an only. On the other hand the fact is that it is impossible to follow the Qur'an without the knowledge and acceptance of traditions, because traditions are the exegesis of the Qur'an. For a detailed discussion see my work *'Fazail-e-Ilm'*.

The third point revealed by the episode of Hazrat Abdullah b. Masud is that women in those times were well-versed in the knowledge of religion. They had such an extensive knowledge of the Qur'an that a woman by virtue of her learning challenged such a venerable and ruminant Companion as Hazrat Abdullah b. Masud and asserted that the point did not exist in the Qur'an at all.

Alas! Modern women spend years in schools and colleges, but do not pay the slightest attention to the study of Qur'an and the Ahadees. This is the outcome of a secular environment. May Allah, the Mighty, the Glorious help us all to acquire the knowledge of Qur'an and Hadees. *Aameen!.*

WOMAN IS FORBIDDEN TO SHAVE OFF HER HEAD

(٢٤٥) وَعَنْ عَلِيٍّ رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ قَالَ نَهٰى رَسُوْلُ اللّٰهِ
صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ اَنْ تَحْلِقَ الْمَرْأَةُ رَاْسَهَا

(مشکوۃ ص ٣٣٤ ، از نسائی)

Hazrat Ali reported: 'The Messenger of Allah ﷺ forbade woman to shave off her head."

(Mishkaat ul Masabih, p. 334, from Nisai.)

Explanation:

This command relates to the same rule which forbids woman to assume masculine ways. This topic has been discussed under the foregoing traditions. Mulla Ali Qari رحمته اللہ علیہ writes: 'Hair and tresses are adornments for women in the same way as beard is an adornment for man. It is unlawful for man to shave his beard and unlawful for woman to shave off her head.

It should also be noted that women and men are not only forbidden to strike resemblance with each other, but also to strike resemblance with non-Muslims. This order applies equally to men and women. So not only is it necessary for Muslim women to avoid assuming masculine appearance and dress but also to be very careful not to strike resemblance with the Hindus, the Jews and the Christians. Further, it is forbidden to assume resemblance with the hypocrites and the wicked persons. It is a wide-spread evil these days that instead of obeying the precepts of our beloved Master ﷺ about manners, dress and appearance, Muslim men and women are following the guidance of the Jews and the Christians. اِنَّالِلّٰہِ وَاِنَّااِلَیْہِ رَاجِعُوْنَ "From Allah we come, to Allah we return."

In the Name of Allah! Give up following the ways of the wicked and the unbelievers and make the precepts, morals and actions of the Madani Master ﷺ your Guide.

DECORATIVE CURTAIN AND A PAINTED RUG

(٢٤٦) وَعَنْ عَائِشَةَ رَضِیَ اللّٰہُ تَعَالٰی عَنْھَا اَنَّ النَّبِیَّ صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَسَلَّمَ خَرَجَ فِیْ غَزَاۃٍ فَاَخَذْتُ نَمَطًا فَسَتَرْتُہٗ فَلَمَّا قَدِمَ فَرَاَی النَّمَطَ فَجَذَبَہٗ حَتّٰی ھَتَکَہٗ ثُمَّ قَالَ اِنَّ اللّٰہَ لَمْ یَاْمُرْنَا اَنْ نَکْسُوْا الْحِجَارَۃَ وَالطِّیْنَ (رواہ البخاری و مسلم)

Umm ul Momineen Hazrat Ayesha رضی اللہ عنہا narrated: Once the Messenger of Allah ﷺ went on Jihad. In his absence I bought a fine cloth with a thin border and hung this cloth on the door as a curtain. On seeing this cloth on

his return he ﷺ pulled it down with such force that it split into two. Then he ﷺ said: Allah Almighty has not commanded us to clothe stones and soil."
(Mishkaat ul Masabih, p. 385, from Bukhari and Muslim)

Explanation:

The Messenger of Allah ﷺ disapproved of spending money on home decoration. That is why he ﷺ tore down the beautiful decorative curtain hung by Hazrat Ayesha رَضِیَ اللہ عَنہا and observed: 'Allah has not commanded us to clothe stones and soil. As for the door curtains which are hung to preserve the privacy of the home, they can be made of thick mat or coarse simple cloth. It is not necessary to use an expensive or beautiful curtain for this purpose. Modern fashion dictates that curtains should be hung on walls, doors and windows. Expensive and beautiful curtains are used for the purpose of home decoration. Muslims are spending millions of rupees to keep up with this fashion. While a large number of people in our own neighbourhood and in other urban and rural areas are in want of clothes, we are draping the doors and walls with expensive cloth only to please our eyes. Man's needs cry for succour while we are lavishing our generosity on bricks and stones. They have learnt this lesson virtually from the aliens. If they had been motivated by a desire to follow the guidance of their beloved Messenger of Allah ﷺ, their mind would never have turned to extravagant fashions.

Moreover, it is a strange irony that women are abandoning the Sharii veil and the veil which was meant to be worn as a cover from the eyes of the unfamiliar persons is now reserved for the decoration of the doors and walls. The women roam about in the parks and cloth markets with open faces without shame. They are not willing to wear the slightest veil, yet they needlessly drape their walls with expensive curtains. انا لِلّٰہِ وَانا اِلَیہِ رَاجِعُونَ *"From Allah we come, to Allah we return."*

It must be noted that decoration, purity and cleanliness are three different matters. The meaning of decoration is well-known to the people. طہارت is purity and نظافت denotes cleanliness.

Allah has commanded the maintenance of cleanliness. Allah says:

اِنَّ اللّٰہَ یُحِبُّ التَّوَّابِیْنَ وَیُحِبُّ الْمُتَطَهِّرِیْنَ

"Verily Allah loves those who repent much and keep themselves quite clean." *(Surah Baqara)*

Purity has also been enjoined: The Messenger of Allah ﷺ observed: نَظِّفُوْا اَفْنِيَتَكُمْ *"Keep the ground before your houses clean."*

However, it is neither meritorious nor plausible to maintain expensive decoration, to buy decoration pieces, to be obsessed with ever new ways of decoration and to waste time and money in this matter.

May Allah Almighty set us on the path of His Beloved Messenger ﷺ. *Aameen!*

(٢٤٧) وَعَنْهَا رَضِىَ اللّٰهُ تَعَالٰى عَنْهَا اِنَّهَا اشْتَرَتْ نُمْرُقَةً فِيْهَا
تَصَاوِيْرُ فَلَمَّا رَاٰهَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ قَامَ
عَلَى الْبَابِ فَلَمْ يَدْخُلْ فَعَرَفْتُ فِىْ وَجْهِهِ الْكَرَاهِيَةَ قَالَتْ فَقُلْتُ يَا
رَسُوْلَ اللّٰهِ وَاَتُوْبُ اِلَى اللّٰهِ وَاِلٰى رَسُوْلِهٖ مَاذَا اَذْنَبْتُ فَقَالَ رَسُوْلُ
اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ مَا بَالُ هٰذِهِ النُّمْرُقَةِ قُلْتُ
اشْتَرَيْتُهَا لَكَ لِتَقْعُدَ عَلَيْهَا وَتَوَسَّدَهَا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ
تَعَالٰى عَلَيْهِ وَسَلَّمَ اِنَّ اَصْحَابَ هٰذِهِ الصُّوَرِ يُعَذَّبُوْنَ يَوْمَ الْقِيَامَةِ
يُقَالُ لَهُمْ اَحْيُوْا مَا خَلَقْتُمْ وَ قَالَ اِنَّ الْبَيْتَ الَّذِىْ فِيْهِ الصُّوْرَةُ لَا
تَدْخُلُهُ الْمَلٰئِكَةُ (رواه البخارى و مسلم)

Hazrat Ayesha رَضِيَ اللّٰهُ عَنْهَا narrated: Once I purchased a rug with pictures painted on it. When the Messenger of Allah ﷺ saw it, he ﷺ stopped at the door and did not enter. I noted signs of displeasure on his august face and submitted: "O Messenger of Allah ﷺ I offer my repentance to Allah and beg forgiveness of Allah's Messenger ﷺ. What wrong have I done?" He ﷺ said: "What kind of a rug is this? How did it come here?" I submitted: "I have

bought it for you to sit on it and use it in place of the pillow". He ﷺ said: 'Verily the painters of these pictures shall be tormented on the Day of Judgment and they shall be asked: 'Put life into what you had made." He ﷺ states further that 'If there is a picture in a house the Angels of Mercy decline to enter that house."

(Mishkaat ul Masabih, p. 385, from Bukhari and Muslim)

Explanation:

This Hadees reveals the following points:

(1) It is unlawful to keep in the home, office or shop a mattress, rug, carpet or other articles like calendar, utensils, or furniture bearing any kind of pictures. On seeing in his house a rug bearing pictures the Messenger of Allah ﷺ stopped in the door and did not enter the house.

(2) It also shows that if there is a picture in a house the Angels of Mercy decline to enter it. The Ahadees mention only the Angels in general, but in the light of verses and Ahadees the traditionalists have explained that here the Angel refers to Angels of Mercy, not the Kiraman Katibin (Angels who record human actions, good or bad) and the Angels of Death, for they have to enter the houses to carry out the commands of Allah, though they too are displeased by the pictures in a house. However, they are duty-bound to be there. It is they who disbelieve in Angels or are inconsiderate to the pain caused to this innocent creation of Allah that can keep pictures in their homes. May Allah Almighty vouchsafe guidance to them! The Shariat has made special provisions for avoiding those acts which cause distress to the Angels. It is reported in the Hadees that the Pride of the Worlds ﷺ inquired: "Whoso has eaten this stinking plant, that is, the Onion, should on no account come near our mosque, for even the Angels are distressed by those things which cause pain to man.[1] (The implication is that bad odour displeases

1 Mishkaat ul Masabih, p. 68, from Bukhari and Muslim.

the Angels even as it displeases the human beings. So after eating a bad smelling thing, do not enter a mosque even if the mosque is empty, because Angels are always present there. However, when the bad odour has disappeared you are permitted to go into the mosque). Those things which have been prohibited by Shariat please the devils. So how can the innocent Angels of Pure Allah be pleased with them? Those who keep a picture in the house or indulge in certain other prohibited acts or indecencies please Satan and displease Allah Almighty, His Holy Messenger ﷺ and the sacred Angels! What a great folly!

(3) The Hadees also makes it clear that those who keep pictures will be in torment on the Day of Judgment. They will be asked: "Put life into the pictures you have made." This order will be given by way of admonition and reprimand, because obviously they will not be able to blow life into those pictures. A Hadees narrates that "Allah Almighty said: Who is a great wrongdoer than he who starts making creatures as I do. If they possess the power of creation, let them create a tiny particle, a grain or a barley grain." The implication is that they cannot produce even a particle, why are they then indulging in the vocation of drawing figures.

The Messenger of Allahﷺ warned: "The severest torment on the Day of Judgment shall be inflicted on those who strike resemblance to Allah Almighty in His Attribute of Creation. (That is, draw pictures). Furthermore, heﷺ observed that every painter shall be tormented through the pictures made by him. Each figure which he had drawn shall become alive and torture the painter.

Rule: It is right to draw the picture of an inanimate object and keep it in the house such as the picture of a tree etc. However, if there is an object adored by the pagans, it is incumbent upon the Muslim to avoid drawing its picture. A case in point is the picture of the Cross worshipped by the Christians.

Rule: Strictly avoid keeping and watching the television, for it has been invented for taking, transmitting and viewing pictures.

Warning: Some people believe that the pictures which Hadees forbids us to draw is the painting made by hand. The prohibition does not cover camera photographs because they are not made by hand. This wrong and evil argument has been inspired by Satan. The real objective is to prohibit the making of pictures, regardless of whether it is made by hand or by mechanical means. To keep pictures and to decorate home, bungalows and motor cars with statutes has become a fashion these days. It has even been made a part of culture. One of the many sins which have crept into life in the name of Art is the making of pictures, using them as decoration pieces and viewing and displaying them to the public. Whoever becomes affluent turns his attention immediately to artificial living decoration, camera snaps, idols, statues etc. You may explain to him a thousand times that this is a gross violation of the command of Allah and His Messenger ﷺ, but he turns a deaf ear. When one has taken Europe and America as guides, one will hardly feel the need for turning to Makkah and Madina for guidance.

One is a Syed, another is an Alvi, a third is Siddiqui, a fourth is Faruqi, a fifth is a Usmani, the sixth is a Zuberi, the seventh a Chisti and the eighth a Qadri! But they are only nominally so. In their social and home life they appear to be Christians. In their cupboard stands a dog, in their motor car swings a doll. In front hangs a picture. The office is decorated with a statue! May Allah give us refuge! Are the Muslims ever like this? Are they the Muslims who do not have the slightest regard for the command of the Messenger ﷺ, who are so averse to the Angels of Mercy that they do not like them to enter their homes.

Some people are exceedingly fond of their children. Even in the homes of those who pray regularly, preach religion to others and affect piety, dolls, pictures and idols are provided to children as playthings, because the children are enamoured of these things and they don't want to break the heart of their children. However, it is nothing to them if sorrow is caused to the heart of the Madni Master ﷺ.

فَا للهُ الْمُسْتَعَانُ وَبِيَدِهِ التَّوْفِيق

A FEW GOODS ARE ENOUGH

(٢٤٨) وَعَنْ عَائِشَةَ رَضِيَ اللهُ تَعَالَى عَنْهَا قَالَتْ قَالَ لِي رَسُوْلُ اللهِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ يَا عَائِشَةَ اِنْ اَرَدْتِ اللُّحُوْقَ بِي فَلْيَكْفِكِ مِنَ الدُّنْيَا كَزَادِ الرَّاكِبِ وَاِيَّاكِ وَ مُجَالَسَةَ الْاَغْنِيَاءِ وَلَا تَسْتَخْلِقِي ثَوْباً حَتّٰى تُرَقِّعِيْهِ اِيَّاكِ وَالتَّنَعُّمَ فَاِنَّ عِبَادَ اللهِ لَيْسُوْا بِالْمُتَنَعِّمِيْنَ

Hazrat Ayesha رَضِيَ اللهُ عَنْهَا reported: 'Addressing me the Messenger of Allah ﷺ advised: O Ayesha if you want to join me (in eternity), as much (very little) baggage should suffice you for the needs of your life as a traveller takes with him; and do not associate with the rich and do not regard any cloth as old (that is unfit for use), till you have patched it and worn it."

(Mishkaat ul Masabih, p. 375, from Tirmizi)

Explanation:

Three very important injunctions have been given in this Hadees, which are extremely useful. The first injunction is: Fulfil the needs of life with as little provisions and as small a baggage as a traveller takes with him on a journey. The more provisions and baggage you want, the more money you will need to spend on it. Often lawful means fall short of buying unnecessary goods, furniture and luxury items, so unlawful means have necessarily to be resorted to. The reckoning which will be held in the end will relate to wealth. The people of moderate means and moderate expenses will be better-off there. So the lesser the provisions for worldly life the better it would be in the life Hereafter. Today there is a race for acquiring greater and greater amount of goods. Huge sums are spent on furniture, newly-designed bungalows and various unnecessary heads. The poorest man demands a sofa set, a Television and tape-recorder. The people want a silk carpet not for seating purposes but only to spread on the floor for decoration purposes. This silk carpet they crush under their shoes.

Look! These are not the ways of the followers of Muhammad, the Messenger of Allahﷺ. When the Messenger of Allahﷺ deputed one of his closest Companions Muaaz b. Jabal as Governor of Yemen, heﷺ gave him this instruction:

إِيَّاكَ وَالتَّنَعُّمَ فَانَّ عِبَادَا للهِ لَيْسُوابِالْمِتَنَعِّمِيْن

Avoid indulging in pleasure. Allah's men do not indulge in pleasure.)

Hazrat Ali reported: 'The Messenger of Allahﷺ said:

مَنْ رَضِيَ بِا للهِ بِالْيَسِيْرِ مِنَ الرِّزْقِ رَضِيَ ا للهُ مِنْهُ بِالْقَلِيْلِ مِنَ الْعَمَلِ

"Whoso is pleased with the little provision Allah has given him, Allah Almighty is pleased with the small number of his deeds." *(Baihaqi)*

Once the Messenger of Allahﷺ went to sleep on a mat. When heﷺ woke up it was found that the texture of the mat had impressed its marks on his body. Hazrat Abdullah b. Masud submitted: "O Messenger of Allahﷺ, if you wish we shall make a comfortable bed for you and get fine things for you." On hearing this heﷺ said: "What have I to do with the world? My relation with the world is that of a traveller who sits in the shade of a tree for a while and then leaves it and goes his way." *(Mishkaat ul Masabih, p. 442)*

A Muslim must follow the precedent of his beloved Messenger of Allahﷺ in every condition and in every affair. Modern Muslims, especially young boys and girls have in emulation of alien peoples have adopted such additional heads of expenditure as are neither essential nor necessities of life. So overpowering is the force of fashion and expenses on keeping up appearances have been so enlarged that however high the income, it always falls short of the expense. Consequently the debt multiplies.

Hazrat Muaaz b. Jabal once said to his Companions: "You were tried by hardships and you were patient. You shall shortly be tested by your wealth and my greatest fear is that you will be hurled into the mischief of women. The women wear bracelets of gold and

silver and put on thin and fine clothes of Syria and Yemen. They will tire out the wealthy (in getting these things for them) and will demand that from the poor man which he would not be able to give them". *(Hulyatul Auliya)*

Today we are passing through this period in which the condition of the women is exactly the same as has been described above. Cleanliness and neatness are good, but other superfluous requirements of dress and fashion which have been laid down by the Europeans are improper for Muslims even to think about let alone adopting them. The Muslims in their blind imitation of Europe have fallen into a state where they are prosperous in appearance but miserable at heart, earning well yet hardly making both ends meet. They know neither peace nor content. In their excessive fondness for children they bring them up in such luxury that later their income cannot square with these expenses. The parents spend all that they can afford on the fashionable life-style of their child.

When after receiving education he enters service or starts a business, he is confounded. Family expenses, looking after parents, keeping up appearances according to the requirements of status and social fashions — all this becomes an unbearable burden for him. If the parents teach them to lead a simple life, they would not face this perplexity.

The girls are made so fond of fashion and so accustomed to extravagant spending from childhood that after marriage they become a burden on their husbands. The whole income of the husband is spent on fashion, dress and jewellery. Eventually home life is bedevilled by dissension and bitterness.

Excessive devotion to adornment and make-up leaves no time for the recitation of the Holy Qur'an, invocation of peace and blessings on the Messenger of Allahﷺ adorine for Allah's pardon and acquiring religious knowledge. The real adornment is the enlightenment and purity of heart and soul, and the cleanliness of body and clothes. Adornment appears attractive only when the heart is pure and morals good. The example of bad morals and good appearance is filth wrapped in silk cloth. It must also be understood

that need is that without which life becomes unbearable. Mark this point well. Review your expenses. We have included many irrelevant and superfluous expenditures in the catalogue of our needs.

The second instruction given in this sacred Hadees is: Do not associate with the rich. This is a very useful instruction. The rich people are often worldly-minded. Association with them tends to increase love of the world and decrease love of eternity. Their condition and riches induces one to set up a comparison between their God-given affluence and one's own deprivation. This leads to sentiments of ingratitude to Allah. The fact is that there is no man who has no inferior. One way of learning to be grateful to Allah is to look at him who is your inferior in worldly wealth. Muslim records that the Messenger of Allah ﷺ advised:

اُنْظُرُوْا اِلٰى مَنْ هُوَ اَسْفَلُ مِنْكُمْ وَلَا تَنْظُرُوْا اِلٰى مَنْ هُوَ فَوْقَكُمْ فَهُوَ اَجْدَرُ اَنْ لَّا تَزْدَرُوْا نِعْمَةَ اللّٰهِ عَلَيْكُمْ

"Look at him who is your inferior (in worldly goods and riches) and do not look at him who excels you. If you do this, you will never feel ungrateful for the bounties Allah has bestowed on you." (Mishkaat ul Masabih, p. 447)

Under another topic the Messenger of Allah ﷺ said the same thing in these words: Whoso bears two trails, Allah Almighty will count him as a grateful and patient man. Whoso saw a man who excelled him in religion and followed him and saw in the world a man who was inferior to him and thanked Allah that He gave him superiority over the other, Allah Almighty will count this man among the grateful. And whoso saw in religion a man who was inferior to him and saw in the world a man who excelled him and then pitied himself for being deprived of these things (in the world), Allah Almighty will not count him among the grateful and patient men. *(Mishkaat ul Masabih, p. 448, from Tirmizi)*

Moreover, most wealthy people are wicked, immoral sinful and indifferent to the performance of prayer. It is a grave folly to covet their wealth. Hazrat Abu Huraira رضي الله عنه reported, "The Messenger of

Allah ﷻ instructed: Do not envy the bounty enjoyed by a wicked (sinful) person, for you do not know to what end he will come after death. Verily, Allah has prepared a dreadful torment for him, that is the Fire of Hell." *(Mishkaat ul Masabih, p. 447)*

If one accumulates heaps of wealth in the world and has to suffer torment in the eternal world, what profit has one earned? Understand this point well. The torment of Hell will be so severe as to kill the man, yet he will not die but continue to suffer the terrible agony.

لَايَمُوْتُ فِيْهَا وَلَايَحْيٰى اَللّٰهُمَّ احْفِظْنَا مِنْ مَّصَائِبِ الدُّنْيَا وَعَذَابِ الْآخِرَةِ

The third instruction given in this sacred Hadees is that cloth should not be discarded as old till it has been mended and worn. The implication is: do not regard cloth as old because it has been used for a long time. As long as the cloth is not torn, continue to use it. When it shows wear and tear, do not make haste to discard it as unserviceable. Sew patches on it and continue to wear it. If you act upon this advice you won't be pressed for earning more money for frequent purchases of clothes. At the same time you will be saved from the follies of arrogance, vanity and looking down upon others which are the necessary concomitant of fondness for new dresses. Modern boys and girls will look askance at this advice, because worldly-mindedness, vanity, hypocrisy are so prevalent in society.

However, the advice is invaluable. Whoso acts on it, he will attain peace in this world and in the world Hereafter. He will also achieve dignity in the eternal world, even though some worldly-minded people may hold him in contempt for wearing patched clothes in the mortal world.

BOOK

OF

VEIL

RULES AND PRECEPTS ON OBSERVING THE VEIL

Woman is something to be concealed

(٢١٦) وَعَنِ ابْنِ عُمَرَ رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمَا عَنْ رَسُوْلِ اللّٰهِ
صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ قَالَ الْمَرْاَةُ عَوْرَةٌ فَاِنَّهَا اِذَا خَرَجَتْ
مِنْ بَيْتِهَا اسْتَشْرَفَهَا الشَّيْطٰنُ وَاِنَّهَا لَا تَكُوْنُ اَقْرَبَ اِلَى اللّٰهِ مِنْهَا
فِيْ قَعْرِ بَيْتِهَا (رواه الطبرانى فى الاوسط ورجال الصحيح)

Hazrat Abdullah b. Omar ﷺ reported: 'The Messenger of Allah ﷺ instructed: 'Woman is something to be concealed. There is no doubt that when she goes out of her home, Satan starts peeping at her and it is certain that a woman is nearest to Allah when she keeps within the bounds of her home".

(Al Targhib wal Tarhib from Munzari, p. 226, Vol-I with reference to Tibrani)

Explanation:

This Hadees in the first place defines the position of the woman, that is, she is something to be concealed. It is obligatory upon the woman to stay within the four walls of her home. The woman who transgresses the bounds of the veil has passed beyond the bounds of womanhood.

Next he ﷺ said: When a woman emerges out of her house, Satan begins to glance at her.

The implication is that when a woman goes abroad Satan will try to induce people to derive pleasure by looking at her features, beauty, grace, dress and ornaments.

Proceeding he ﷺ continued: The woman is nearest to Allah when she is inside her home. The women who seek nearness to Allah and love to be near Him, like to stay indoors and avoid going outdoors as far as possible. Islam enjoins women to stay inside their homes as far as possible. The permission to go out under some compulsion is subject to several restrictions. For instance, they should not go out while wearing perfume. Further it is ordained that a woman should not walk in the middle of the road. If she has to go out, she should wrap her body in a thick sheet of cloth (however, keep one eye open in order to see her way).

Further, it is enjoined that when the eye of a man falls on an unfamiliar woman or the eye of a woman catches sight of an unfamiliar man, should turn their glances away immediately. If a woman is constrained to talk to an unfamiliar man, she should not speak in a soft tone. It is also ordained that a woman should not travel without a familiar companion who is reliable also. Travelling is forbidden with even a familiar male who is wicked and undependable. All these rules in fact have been laid down to protect the modesty and chastity of a female.

The poison of Co-education

Today parents send their daughters to schools and colleges to study for higher degrees. In the first place, it is a violation of the rule that a woman should stay inside the home. If she has to go out, she can do so subject to certain restrictions. But women now go out without veil, wearing full make-up and perfume. Co-education has further aggravated the malaise.

Boys and girls, men and women sit in the same class. The irony is that students reading for a degree in Islamiat violate Islamic Rules while learning them. Those who censure this state of affairs and point out that it is derogatory to the Shariat of Islam, are dismissed as old-fashioned obscurantists, even when they base their arguments on authentic texts of the Holy Qur'an and the traditions. May Allah vouchsafe to them sense and help them to comprehend the true demands of religion.

Islam is a religion of modesty and chastity

Islam is a religion of modesty bashfulness, purity, chastity, self-respect and honour. It has raised humanity to a high status. A study of the ordinances of Islam clarifies the distinction between man and animal. Islam does not tolerate that man should descend to the level of a beast and live as quadrupeds. Islam has fixed limits to the urge in man and woman to incline towards each other. Islam has given due allowance to the rights of passions and pleasures desired by man's nature. However, Islam has not given free rein to man to eat, wear, and cast his eyes at whatever he wills or derive his pleasure from whomsoever he wills.

Many so-called Muslims (who are otherwise well-versed in modern knowledge and are well-acquainted with worldly affairs) in emulation of, nay even by the incitement of and under the influence of the writings of the Jews, the Christians, secular atheists and sinners want to throw the Muslims into the flood of bestiality when the rules and precepts of veil are presented to them, they in the face of clear injunctions of the Qur'an and Hadees (traditions), shamefacedly remark that these are the inventions of the moulvis (religious teachers). They regard it a sign of progress to induce their women to go about without veil and dance in public in the clubs.

Praiseworthy Progress

The woman is a delicate sex, deficient in understanding. When she is misled that veil is an impediment to progress and is a mere invention of the Mulla (religious priests), she is credulous enough to believe it. The women openly go about before men in fairs, meetings, parks, bazars and houses of entertainment and consider the immodest acts which stain their purity and chastity as signs of progress. The enemies of Islam are enamoured of the word 'progress'.

Little do they know which progress is 'praiseworthy' and which is condemnable? Which aspect of life is promoted when the daughters of the nation go out of homes without veil and roam in the company of men in the bazars and parks? Does this elevate

humanity to the pinnacle of progress? Does it promote honour and nobility? No, No!

It rather paves the way for the violation of modesty and chastity. It rather facilitates the destruction of nobility and humanity of man. Is the promotion of evil any kind of progress? Such progress is louded by Satan and his friends! The progress of evil is abhorred by Allah, His Messenger ﷺ, their devotees and believing men and women.

The Rule of safeguarding the gaze

Gazing at each other is the chief means of attraction between men and women. The Holy Qur'an enjoins on both parties to keep their gaze low. In Surah Noor, Ruku 4 Allah first commands men:

قُلْ لِّلْمُؤْمِنِيْنَ يَغُضُّوْا مِنْ اَبْصَارِهِمْ وَيَحْفَظُوْا فُرُوْجَهُمْ ذٰلِكَ
اَزْكٰى لَهُمْ اِنَّ اللّٰهَ خَبِيْرٌ بِمَا يَصْنَعُوْنَ

"O Messenger of Allah ﷺ, enjoin the believing men to keep their gaze low and guard their private parts. This is a more righteous way for them: Allah has knowledge of whatever they do.

Next Allah addressed women:

وَقُلْ لِّلْمُؤْمِنٰتِ يَغْضُضْنَ مِنْ اَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوْجَهُنَّ
وَلَا يُبْدِيْنَ زِيْنَتَهُنَّ اِلَّا مَا ظَهَرَ مِنْهَا

"O My Messenger ﷺ, enjoin the believing women to restrain their gaze and guard their private parts and not to display their adornment except that which is displayed of itself..."

In these verses Allah has commanded both men and women to keep their gaze low and safeguard their private parts. The opponents of the veil deliberately try to ignore the meaning of these verses. It is clear that the command of lowering the gaze does not imply a

prohibition to look at the trees, stones, walls and household goods. This order has been issued that undue gazing around endangers the security of private parts of the body.

That is why the order of safeguarding private parts has been given simultaneously with the order of lowering the gaze. For sexual and visual pleasure the husband and wife are restricted to each other. Familiar men and women can gaze on each other within certain bounds. They are not allowed to look at each other with sexual desire. Even familiar relations are forbidden to see every part of each other's body. The details, Allah willing, shall be given in the ensuing pages.

Hazrat Jarir b. Abdullah submitted: "O Messenger of Allah if the eye falls suddenly upon an unfamiliar person, what is the order about it?" The Messenger of Allah said: "Turn your gaze away at once." *(Muslim)*

Once addressing Hazrat Ali the Messenger of Allah observed: 'Do not prolong your first gaze. You incur no sin for the first gaze (because it was involuntary), but the second gaze is not lawful for you. (This will be punished for it is voluntary).'

(Mishkaat ul Masabih)

The implication is that if your gaze falls involuntarily on an unfamiliar person, turn it away at once. If you did not turn it away, but prolonged it, then it will amount to two gazes and the second gaze will be taken as voluntary, which is clearly liable to punishment. In the absence of veil many a lascivious eye is cast on each other.

Man and women, both are guilty of this sin. If eyes are safeguarded, the private parts will also remain safe. Allah has declared casting a lascivious eye as equal to committing adultery. We shall deal with this subject further on. Allah willing!

Some ignorant people hold that the words of the holy verse الا ما ظهر منها exempts face and hands from the order of veil. The implication is that women can keep face and hands open to view. Little do they know the interpretations of this verse by various commentators.

Interpretation of الاما ظهر منها

Hazrat Abdullah b. Masud stated that it means Yesab and *Jalbab*, that is, upper garments worn for concealment over the dress. Quoting from Baidawi, the author of 'Tafsir Mazhari' writes: 'This exception is applicable during Namaz'. Face and hands up to wrists may be kept open during Namaz. But there is no mention in ما ظهر منها of opening any part of the body to the view of an unfamiliar person. Furthermore, the author of 'Tafsir Mazhari', writes: "If ما ظهر منها implies the allowance to expose beauty, it is an exception allowed in cases of compulsion where a part of the body is exposed involuntarily. Again he writes that the free woman is permitted as an exceptional case to keep her face and hands exposed during Namaz only, because the command of the Lord يُدْنِيْنَ عَلَيْهِنَّ مِنْ جَلاَ بِيْبِهِنَّ clearly shows that a woman cannot expose her face to an unfamiliar male.

Explaining the meaning of ما ظهر منها Hazrat Abdullah b. Omar stated الوجه والكفان that is, a woman can keep her face and the palms of her two hands open. If we admit the validity of this Hadees, even then it does not follow that a woman is allowed to expose any part of her body to an unfamiliar male. Those who argue on the basis of this exception that a woman is permitted to go about with her face open, are in the wrong. The words of the text allow a woman to expose her face so that she may be relieved of the inconvenience of concealing these parts like the other limbs of the body. There is no mention here of the justification or non-justification of exposure before unfamiliar persons. The words of the verse are الاماظهر منها and not الاما اظهرن which makes it absolutely clear that Allah has not allowed women to expose their faces to unfamiliar men intentionally or voluntarily.

The imperative verb here makes it clear that if a woman exposes her face during Namaz or household work or under any compulsion, it is not lawful for an unfamiliar man to stare at her face, for in the preceding verse men are strictly commanded to keep their gaze low. Later the orders relating to women have been given. The command to men to lower their gaze proves that they are prohibited to look at women in the bazars and thoroughfares as also to cast an intentional or voluntary glance at women who are engaged

in their business with open face or are for any reason constrained to cast off the veil.

We have elaborated the discussion of the above-mentioned verse of Surah Noor so that those who demand proof of veil and rules of veil from the Qur'an may realise their error. In the above-mentioned verse first of all the order of keeping the gaze lower has been given. Then women have been commanded to conceal their beauty and draw the veil over prescribed parts of their bodies. It is the height of folly to establish from this verse that women should expose their faces before unfamiliar men who should look at them freely.

The women are commanded to stay inside the home

Surah Al-Ahzab says:

يٰنِسَآءَ النَّبِيِّ لَسْتُنَّ كَاَحَدٍ مِّنَ النِّسَآءِ اِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ
فَيَطْمَعَ الَّذِيْ فِيْ قَلْبِهٖ مَرَضٌ وَّقُلْنَ قَوْلًا مَّعْرُوْفًا وَقَرْنَ فِيْ بُيُوْتِكُنَّ
وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْاُوْلٰى وَاَقِمْنَ الصَّلٰوةَ وَاٰتِيْنَ الزَّكٰوةَ
وَاَطِعْنَ اللّٰهَ وَرَسُوْلَهٗ

"Wives of the Messenger of Allah ﷺ, you are not like the other women. If you are Allah-fearing, do not talk in a soft voice lest the man of the diseased heart should cherish false hopes from you, but speak in an unaffected manner. Stay in your houses, and do not go about displaying your fineries as women used to do in the days of ignorance. Establish the Salat, pay the Zakat, and obey Allah and His Messenger."

The first command given in these verses is that if the women are constrained by some need to speak to an unfamiliar male, they should not adopt a delicate and attractive tone. Just as the manner and pace of walking impresses the heart, the delicate and soft tone also captivates the heart. There is a natural softness in the voice and tone of a woman. It behoves women of pure souls that while talking

to unfamiliar males they should adopt a dignified and cold tone and manner so that a man who has a disease in his heart may not incline towards them.

The second order issued by Allah in these verses is: Stay in your homes. This shows that home is the best place for women to stay day and night. They are however, allowed to go out to meet lawful needs by observing all regulations regarding the veil. In the context of the verse it is quite plain that it is not proper for the woman to venture out of her home needlessly even under the veil. As far as possible even the dress of a woman should be concealed from the gaze of an unfamiliar male.

A Custom of the period of Ignorance

The third command given in these verses is: Do not move about according to ignorant customs of the old times. The implication of the ignorance of the old times is those customs which prevailed in Arab Society before the advent of Muhammadﷺ as Messenger. The women at that time used to go about in the bazars, fairs and streets unveiled without any sense of modesty or propriety. They ventured out fully bedecked. They wore a scarf on the head or round a neck, but did not conceal their bosoms, ears or faces with it. They went about freely wherever they willed. They entered the crowd of men in utter disregard of whether they met a familiar male or an unfamiliar one. This was the custom of the early period of ignorance and such was its society. These customs and this kind of society have become prevalent among modern women who profess allegiance to Islam. The new scholars and interpreters of Islam by calling upon people to break the law of the veil are desirous of promoting the same ignorance of the earlier period for the elimination of which the Holy Qur'an was revealed.

Surah Ahzab says:

وَاِذَاسَاَلْتُمُوْهُنَّ مَتَاعًا فَسْئَلُوْهُنَّ مِنْ وَّرَآءِ حِجَابٍ

"And when you ask them for something, do so from the outside of the curtain."

At this stage some people raise the question that the above-mentioned verses are addressed to the Mothers of the Faithful رَضِیَ اللہ تَعَالٰی عَنْھُنَّ, why do you apply them to Muslim women generally?

This absurd question arises out of an inadequate knowledge of the Shariat of Islam. Had they been familiar with the spirit of the Qur'an, had they known that though the address of the Qur'an was directed to particular individuals it was of universal application, they would not have raised this question. The illustrious Companions, the right-guided Caliphs, the leading interpreters رَضِیَ اللہ عَنْھُمْ and the learned people of the earlier generations always understood and proclaimed that though these verses are addressed to the illustrious wives of the Messenger of Allahﷺ, yet they are of general application to all Muslim women. The consensus of the Ummat and the Ahadees of the Messenger of Allahﷺ (علی صاحبھاالصلوۃ) (may peace be on all the reporters of these traditions) establish the fact that the order of these verses is general for all mothers, sisters and daughters of the Ummat.

Even a thick-headed man (provided he has fear of Allah in him) is bound to conclude that if the illustrious wives of the Messenger of Allahﷺ, called the Mothers of the Faithful وَاَزْوَاجُهٗ اُمَّهَاتُهُمْ have been commanded to stay at home and not to venture out according to the custom of the ignorant period, how can it be regarded proper for other women of the Ummat to go out without a veil?

When even those holy women were commanded to stay at home (قرارفی البیوت) whose dignity and sanctity prevented men to gaze on them, how can those women be permitted to go out according to the custom of the ignorant period at whom men intentionally cast glances and who themselves are inclined to attract the attention of men?

Can anyone conceive that the Qur'an can allow millions of Muslim women with the exception of a few women of the Messenger's of Allahﷺ family, to venture out of their homes according to the custom of the ignorant period?

The object of the orders given in the above-mentioned verses is to eliminate the means of mischief and it is quite clear that women

other than the Messenger's of Allah ﷺ family need to be protected more from mischief. In view of this is it not sheer ignorance to exempt common women from these rules?

GENERAL COMMAND OF VEIL

Surah Ahzab also says:

يٰأيها النبى قل لازوٰجك وبنٰتك ونسآء المؤمنين يدنين عليهن
من جلٰبيبهن

"O Messenger of Allah ﷺ enjoin your wives and daughters and the women of the believers that they should let down over their faces a part of their outer-garments."

This verse establishes the following points:

Firstly, Muslim women in general have been joined with the wives and daughters of the Messenger of Allah ﷺ in the order to veil their full body including the face. This point refutes the absurd view of those who allege that the order of veiling was particularly meant for the illustrious wives رضى الله عنهم of the Messenger of Allah ﷺ only.

The second point established by this verse is that women are commanded to let an outer-garment fall over their faces. This strikes down the claims of those ignorant modernists who allege that Islam does not enjoin women to conceal their faces while going out of their homes.

Explaining this verse the author of "Tafsir Ibn e Kaseer" has reproduced a statement of Abdullah b. Abbas رضى الله عنه which runs:

امر الله نسآء المؤمنين اذا خرجن من بيوتهن فى حاجة ان
يغطين وجوههن من فوق رؤسهن بالجلابيب ويبدين
عينا واحدة

"Allah Almighty has enjoined the believing women that when they are constrained to go out of their homes they

should cover their faces with the sheets which they wear over their heads and expose only one eye in order to see their way."

The third point established by this verse is that Allah has commanded the use of '*Jalbab*' for the purpose of veiling. In Arabic '*Jalbab*' means a large sheet which the women wear over their dress while going out of their homes. In the above-quoted verse the Holy Qur'an Commands that just as women wear '*Jalbab*' over their dress, they should let a part of if fall over their faces also. The custom of wearing this outer-garment is still prevalent among women of certain regions. The '*Burqa*' is an advanced form of this '*Jalbab*'. To allege that '*Burqa*' has no place in the Shariat of Islam is sheer ignorance. The need for '*Burqa*' is established by the text يُدْنِيْنَ عَلَيْهِنَّ مِنْ جَلَا بِيْبِهِنَّ.

Some ignorant people argue that this order was issued to meet an emergency. The hypocrites worked mischiefs at that time. When the hypocrites were suppressed and the danger from that quarter was eliminated, this order should stand annulled. The answer to this argument is as follows:

This order was revealed to stop evil and mischief. In this age when evil and mischief have increased manifold, the enemies of chastity and purity have multiplied. Their souls are corrupt and eyes lascivious. Their satanic souls induce them to cast their lewd eyes upon women and molest them. So this order assumes even greater importance today. Whatever the context of the revelation, its order is imperative and eternal.

اِنَّ فِیْ ذٰلِكَ لَذِكْرٰی لِمَنْ كَانَ لَهٗ قَلْبٌ اَوْاَلْقَی السَّمْعَ وَهُوَ شَهِیْدٌ

Repudiation of a misconception

Some people advance the view that Islam has enjoined the veil, but this does not include veiling the face. These foolish people fail to comprehend that if there is no order of veiling the face, why have

men and women been enjoined to lower their gaze? (This order is clearly given in Surah Noor).

Actually it is the face which holds the attraction and face alone is the aggregate of beauty. The verse يدنين عليهن من جلابيبهن of Surah Ahzab clearly reveals the order of covering the face. Some people have been deceived by the rule relating to Namaz (the prayer). For the purposes of Namaz it is enjoined upon the woman to cover her whole body save face, hands up to the wrist, feet up to the ankles in such a way that her hair and skin are perfectly concealed. If the face remains exposed during Namaz, the Namaz would be valid.

This rule has been incorporated in books of Fiqh as part of the conditions of Namaz, and not under the topic of the veil. To derive the justification for exposing the face to an unfamiliar male from the rule of keeping the face unveiled during the Namaz is the height of dishonesty. May Allah shower a thousand blessings upon the Fuqha (the Jurists)! These pure-souls personages had already perceived the danger—that the evil-minded people would argue the unveiling of face before unfamiliar males on the analogy of unveiling the face in Namaz.

In 'Durr-e-Mukhtar' where in connection with the conditions of Namaz, it is written that covering of face, palms and feet is not an essential condition for the validity of Namaz, it is also written that a young woman shall be forbidden to open her face before an unfamiliar male. The reason for this prohibition is not that the face is included among the parts which must be covered during Namaz, but because there is a danger of evil in exposing the face to an unfamiliar male.

(P. 284 Volume I)

Explaining the conditions of Namaz Shaikh Ibn-i-Hamam writes in 'Zad-ul-Faqir': "The Books of Fatawa say that exposure of the part above the ears (that is, the hair and head) will vitiate the Namaz and there is the same order for exposing the part above or below the ears to the unfamiliar males, that is seeing the face by them. This order is that it is unlawful to expose the face to an unfamiliar male.

There are many people who offer Namaz, regard themselves as religious and believe in the veil. These people are impressed by atheistic, irreligious people. To seduce from the right path those who have some regard for Islam, Satan has devised a new stratagem. He declares every order which the heart hesitates to accept as the invention of the Moulvis. So those who believe in this canard of Satan fall into the deception that they have neither repudiated Islam nor disbelieved in the Qur'an but have refuted a wrong decree of the Moulvi. Would that these people realise their obligation as a believer, assess the private and public conduct of the righteous Ulema (scholars) by having a social intercourse with them, and satisfy their hearts by learning the arguments on which their verdicts are based. The righteous scholars do not trust upon the Ummat their self-made orders, nor have they any right to do so. The fact of the matter is that since the venerable scholars are well-versed in the interpretations of the Qur'an and the Hadees (traditions), the rules of Sharia, the scope of religion and the allowances it makes, and the prohibitions and permissions of Sharia, so by writing and speech they continue to inform the Ummat about the bounds and restrictions, rules and regulations of Sharia. The Quack Ulema (scholars), products of modern schools and colleges, do not possess complete knowledge of Shariat so they dismiss the facts and unanimously accepted rules of Sharia as inventions of the Moulvi. The irony is that when they do not want to act upon a rule, they call it a fabrication of the Moulvi and set it aside. They act upon the rules of Namaz and fasting which have been taught to them by the Moulvis, but since they wish to act upon these rules, they believe them to be authentic. Such perverse conduct and excuses will not avail when they are arraigned on the plain of Doom.

VEIL IN THE TIME OF THE MESSENGER OF ALLAH ﷺ

(٢١٧) وَعَنْ أَنَسٍ رَضِيَ اللهُ تَعَالَى عَنْهُ قَالَ أَقَامَ النَّبِيُّ صَلَّى
اللهُ عَلَيْهِ وَسَلَّمَ بَيْنَ خَيْبَرَ وَالْمَدِيْنَةِ ثَلٰثاً يُبْنٰى عَلَيْهِ بِصَفِيَّةَ بِنْتِ

حُيَيٍّ فَدَعَوْتُ الْمُسْلِمِيْنَ اِلٰى وَلِيْمَتِه فَمَا كَانَ فِيْهَا مِنْ خُبْزٍ وَلَا
لَحْمٍ بِالْاَ قْطَاعِ فَاُلْقِيَ فِيْهَا مِنَ التَّمْرِ وَالْاَ قِطِ وَالسَّمْنِ فَكَانَتْ
وَلِيْمَتَه، فَقَالَ الْمُسْلِمُوْنَ اِحْدٰى اُمَّهَاتِ الْمُؤْمِنِيْنَ اَوْمِمَّا مَلَكَتْ
يَمِيْنُه، فَقَالُوْا اِنْ حَجَبَهَا فَهِيَ مِنْ اُمَّهَاتِ الْمُؤْمِنِيْنَ وَاِنْ لَّمْ
يَحْجُبْهَا فَهِيَ مِمَّا مَلَكَتْ يَمِيْنُه، فَلَمَّا ارْتَحَلَ وَطَّاَلَهَا خَلْفَهَ
وَمَدَّالْحِجَابَ بَيْنَهَا وَبَيْنَ النَّاسِ

Hazrat Anas ؓ narrated that "the Chief of the World ﷺ halted for three days between Khyber and Madina and on all the three days he ﷺ passed the night with Hazrat Saffia رَضِىَ اللهُ عَنْهَا (Walima, the feast after the consummation of marriage) was held in the Jungle). No meat or bread was served in the Walima feast (there were various food items instead).

The Messenger of Allah ﷺ ordered the spreading of leather mats on which dates, cheese and clarified butter were placed. I fetched the people and they partook of the Walima feast. (In the whole army there were people who did not get the news of Nikah (marriage). They wondered whether the Messenger of Allah ﷺ had married Hazrat Saffia رَضِىَ اللهُ عَنْهَا or made her a bondmaid. They concluded that if the Messenger of Allah ﷺ kept her under the veil, they would know that she was his wife, the Mother of the faithful, and if not, she would be his bondmaid.

So at the time of departure the Messenger of Allah ﷺ made a seat for her behind him and after mounting her drew a veil between her and the people. On seeing this everyone understood (that she was the Mother of Faithful)".

(Bukhari, p. 775, Vol.-2)

Explanation:

In 7 A.H. the Messenger of Allah ﷺ went on an expedition to Khyber, which was the stronghold of the Jews. (Among these Jews was Haie b. Akhtab, the father of Saffia رَضِیَ اللہ عَنہا.) Her husband was slain in this battle. Hazrat Saffia رَضِیَ اللہ عَنہا was among the prisoners of war who were collected at the end of the battle. The Messenger of Allah ﷺ freed her and contracted marriage with her.

The illustrious Companions رَضِیَ اللہ عَنْہُمْ firmly believed that Hara, that is a free woman must observe the veil. So they concluded on their own that if the Messenger of Allah ﷺ kept her under the veil they would infer that she was his wife and if not she would be his bond-maid. When on the eve of departure the Messenger of Allah ﷺ drew a veil between her and the people, everyone understood that she was not his bond-maid, but his wife.

If veil had not been in vogue at that time, this idea would not have occurred to the illustrious Companions رَضِیَ اللہ عَنْہُمْ of the Messenger of Allah ﷺ. In the above-mentioned episode bond-maid means a Sharii bond-maid. The Amir-ul-Mominin (Leader of the Faithful) used to distribute the women prisoners of war among the Mujahideen (soldiers of Allah). These women then became the Sharii bond-maids of their masters.

Ever since the Muslims have stopped waging Jihad (Holy War) slaves and bond-maids have disappeared from the Muslim community. The women servants who work in affluent homes these days are not slave-girls. So they should observe the veil in the same way as every free woman does. Similarly boys serving in wealthy homes, when they grow to adulthood, become unfamiliar men from whom women of the house must conceal themselves. What a shame that daughters and daughters-in-law come before men servants without veil and do not consider it a sin or vice in the least.

Marriage and Walima during the Journey

The episode given in the above-mentioned tradition is instructive for us in another respect also. The Messenger of Allah ﷺ contracted marriage during the journey and nuptial night was also

passed and the Walima was held during the same journey. The people have set up many complicated customs of marriage. These customs delay marriages. It is because of these customs that people incur heavy debts. Relatives from far and near are collected. They arrive after meeting enormous cost of travelling. Ceremonies devised by women are meticulously carried out. The houses are renovated, painted and decorated. Large number of expensive suits and ornaments are made for the bride and the bridegroom. These and many other rites and conditions are attached to marriage which have become a tortuous burden for the families.

Many people regard these customs as a calamity, yet they have so enmeshed themselves in the net of customs spread by women that they consider it no less than a vice to celebrate marriage in the simple mode prescribed by Shariat. May Allah vouchsafe guidance to them!

Another notable point in this Hadees is that the Walima feast given by the Messenger of Allahﷺ on this occasion did not offer bread and meat dishes. Instead cheese and some other items were served to the guests. This shows that Walima feast can be held even without slaughtering sheep and preparing expensive food and that even a poor man can follow the precedent of holding Walima without incurring heavy expenses. A simple Walima feast would bring no such fame to the host as is coveted by Muslims in modern times. However, the host will have the satisfaction of having acted upon the Sunnat (precedent) of the Prophetﷺ.

VEIL DURING CALAMITY

(٢١٨) وَعَنْ قَيْسِ بْنِ شَمَّاسٍ رَضِيَ اللهُ تَعَالَى عَنْهُ قَالَ جَاءَتْ امْرَاَةٌ اِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُقَالُ لَهَا اُمُّ خَلَّادٍ وَهِيَ مُتَنَقِّبَةٌ تَسَاَلُ عَنِ ابْنِهَا وَهُوَ مَقْتُوْلٌ فَقَالَ لَهَا بَعْضُ اَصْحَابِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ جِئْتِ تَسْاَلِيْنَ عَنِ ابْنِكِ وَاَنْتِ مُنَقَّبَةٌ فَقَالَتْ

إِنْ أُرْزَأَ ابْنِيْ فَلَنْ أُرْزَأَ أَحَيَائِيْ فَقَالَ رَسُوْلُ اللهِ صَلَّى اللهُ تَعَالٰى
عَلَيْهِ وَسَلَّمَ اِبْنُكِ لَهُ اَجْرُ شَهِيْدَيْنِ قَالَتْ وَلِمَ ذَاكَ يَارَسُوْلَ اللهِ
قَالَ لِاَنَّهُ قَتَلَهُ اَهْلُ الْكِتَابِ (رواه ابوداؤد فى كتاب الجهاد)

Hazrat Qais b. Shammaas narrated: 'A Companion woman Umm e Khallad رضی اللہ عنہا *by name came to the presence of Allah's Messenger to seek information about her son, who had attained martyrdom in some battle. She had drawn a veil over her face when she came into the presence. A Companion said to her: 'You have come to seek information about your son and you have drawn a veil over your face?' Umm e Khallad* رضی اللہ عنہا *replied: 'A calamity has fallen upon me in the death of my son. I don't want to bring another calamity upon myself by giving away my modesty, (that is, immodesty is as much calamitous as the death of a son). o Umm e Khallad's* رضی اللہ عنہا *enquiry the Messenger of Allah replied: 'There is the reward of two martyrs for your son." How so? O Messenger of Allah', she asked. he Messenger of Allah said: "For this that he was slain by the people of the Book."* *(Abu Daud, p. 336, Vol-I)*

Explanation:

This Hadees also refutes the standpoint of those westernised scholars who exempt from the order of veil. It also proves that observance of the veil is obligatory under all circumstances. Joy or sorrow, it is forbidden to come before an unfamiliar male without a veil. There are many men and women who behave as if in times of calamity they are exempt from all laws of Shariat. If there is a funeral in the house the women wail loudly knowing full well that wailing is prohibited. When the body is carried out of the house the women follow it out of doors in utter disregard of the rules of the veil. Remember well whether you are in a state of anger or peace, joy or misery, it is incumbent on you to abide by the laws of Shariat.

VEIL DURING TREATMENT

(٢١٩) وَعَنْ جَابِرٍ رَضِيَ اللهُ تَعَالَى عَنْهُ اَنْ اُمَّ سَلِمَةَ رَضِيَ اللهُ تَعَالَى عَنْهَا اِسْتَاْذَنَتْ رَسُوْلَ اللهِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ فِى الْحَجَامَةِ فَاَمَرَ اَبَا طَيْبَةَ اَنْ يَّحْجَمَهَا قَالَ حَسِبْتُ اَنَّه' كَانَ اَخَاهَا مِنَ الرَّضَاعَةِ اَوْ غُلاَمًالَّمْ يَحْتَلِمْ (رواه ومسلم)

Hazrat Jabir ﷺ narrated that Umm ul Momineen (Mother of the Faithful) Umm e Salma asked the permission of the Messenger of Allah ﷺ for getting the treatment of cupping. The Messenger of Allah ﷺ ordered Abu Tayyabba ﷺ to apply the cup to Umm e Salma ﷺ. After narrating this tradition Jabir ﷺ observed that Abu Tayyabba was asked to apply the cup because in his opinion he was either the foster brother of Hazrat Umm e Salma ﷺ or a minor boy."

(Mishkaat ul Masabih, p. 268, with reference to Muslim)

Explanation:

This tradition shows that observance of veil is necessary even in the case of medical treatment of a woman. If there was no harm in appearing before the physician without veil Hazrat Jabir ﷺ had no need to tell that Abu Tayyabba was the foster brother of Hazrat Umm e Salma ﷺ or was a minor boy. The situation in our times is strange. Even in those homes where veil is strictly observed, this rule is disregarded at the time of seeking medical treatment. The above-mentioned tradition shows that a familiar physician should be preferred for the treatment of a female patient, failing which treatment may be sought from an unfamiliar doctor.

UNVEILING FOR TREATMENT

It is essential to understand an important rule of Shariat i.e.,

اَلضَّرُوْرَهُ تَتَقَدَّرُ بِقَدْرِ الضَّرُوْرَةِ

It means that the physician can see only that part of the body as is absolutely necessary for him to examine. For instance if for the purposes of treatment it is enough to feel the pulse or listen to the complaint of the patient, it is forbidden to touch or observe any other part of the female body. Similarly if there is a wound on the arm or calf of the woman, the physician can examine only the spot of the wound and no more. Similarly if eye, nose or teeth have to be examined, it is not lawful to expose the whole face to the physician.

The physician can examine only that portion of the body which is absolutely necessary for him to examine for the purposes of treatment. The same applies to the physician who is familiar to the woman. It is not lawful for even a familiar male to see the whole body of the woman. The woman is forbidden to unveil her abdomen, back or loin to a familiar male. So if there is a wound on the abdomen or back the doctor, whether familiar or unfamiliar, can only see the area of the wound. To see or to let him see more than this is a sin. A better mode in this case would be as follows: The woman should put on an old dress and tear it off only as much as to expose the area of the wound, so that the physician may not see the whole of the abdomen or back. Since it is unlawful for a woman to expose her body from the navel to the knees even to another woman, so if a wound on the loin or back has to be shown to a lady doctor the same mode would be followed as in the case of a male doctor above. Furthermore only the doctor can see the affected part of the body and not the relatives or other attendants of the patient. However, if there is any among them who is permitted by Shariat to look at that part of the female patient's body, he can do so. For instance if the female has a wound on her calf, her father and real brother can also look at alongwith the physician without incurring any sin because as a rule it is permitted to open the calf to the view of a familiar male.

Merit: The principles discussed above equally apply to the case of a male patient. It is unlawful for a male to expose his body from the navel to the knee to another male. If a man has a wound on the loin or in the back or has to get an injection on the hip, only the doctor

and no one else can see the part of the body which is absolutely necessary for him to see.

Rule: If a pregnant woman needs the services of a midwife to massage her abdomen, it is not lawful to expose to her view the part below the navel. The woman should cover her body with a sheet. It is not right to show any part of the body needlessly even to the midwife.

Carelessness at the time of Delivery

At the time of delivery the midwife or the nurse need see only the part from which delivery takes place. To see more than that is unlawful. All the women attendants, including mother and sister, are forbidden to see the body of the woman undergoing the labour, for it is quite unnecessary for them to do so. It is unlawful to undress the woman completely and expose her to the view of all the attendants.

Rule: It is unlawful to expose the head before a non-Muslim midwife or nurse, for before them a Muslim woman is permitted only to unveil her face, hands up to the wrists and feet below the ankles. More than this it is forbidden to expose even a single hair. This rule is equally applicable in the case of a non-Muslim sweepress, laundress, nurse and lady doctor.

Some modern educated people call in a male doctor instead of the midwife. When it is forbidden even for a woman to cast a look needlessly on the private parts of another woman, how can it be lawful for a member of the opposite sex. Moreover, the farther removed is the degree of familiarity in the opposite sex, the severer is the prohibition. The nearest to the Muslim woman in the same sex is another Muslim woman. So preference will be given to a Muslim midwife or nurse over a non-Muslim midwife or nurse. If a male doctor is required, a Muslim doctor will be preferred to a non-Muslim doctor. To give precedence to a non-Muslim doctor is the height of immodesty, sin and a needless imitation of the example of others. Moreover, it cannot be accepted that the attendance of doctor or nurse is necessary at the time of delivery. Deliveries took place even before the advent of modern doctors and nurses. Even today in

families where a sense of self-respect and honour survives, the midwives are called in who handle deliveries according to the Islamic rules of the veil.

Warning:

Some women engage the bangle-seller to put the bangles on their wrists. This involves giving a female hand into the hand of an unfamiliar male. This is a grave sin. There is after all no compulsion to do so. So it is essential to abstain from this practice.

VEIL BEFORE MALE IN-LAWS

(٢٢٠) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِيَّاكُمْ وَالدُّخُوْلَ عَلَى النِّسَآءِ فَقَالَ رَجُلٌ يَّارَسُوْلَ اللهِ اَرَاَيْتَ الْحَمْوَ قَالَ الْحَمْوُ الْمَوْتُ

(رواہ البخاری و مسلم)

Hazrat Uqba b. Aamir ﷺ narrated that "The Messenger of Allah ﷺ instructed: 'Do not go near unfamiliar women'. A man enquired: 'O Messenger of Allah ﷺ what is the order about the male in-laws of a woman?' he Messenger of Allah ﷺ replied: 'The in-laws are death."

(Mishkaat ul Masabih, p.268, with reference to Bukhari and Muslim)

Explanation:

The most noteworthy point in this tradition is that the Messenger of Allah ﷺ has compared the male in-laws to death which implies that a woman should observe strict veil from the elder and younger brothers of her husband and the husbands of her husband's sisters and so on. As a rule it is obligatory to observe the veil from all unfamiliar males, but it is as necessary to avoid exposure to in-laws as it is to save one's-self from death. The reason is that the male in-laws have a free entry into the house and elder and younger brothers of the husband and husbands of the husband's sister visit the home without let or hindrance.

Members of the family mix up easily and often indulge in fun and pleasantries. The husband considers these men as close relations and deems it improper to restrain their activities in his home. So when there is familiarity and free and frequent mixing up in the absence of the husband many untoward incidents are likely to happen. A neighbour cannot seduce or abduct a woman so easily as can the younger or elder brothers of her husband.

It is in view of this situation that the Messenger of Allah ﷺ has strictly enjoined to avoid the company of male in-law and to observe the veil in their presence. By comparing them to death the Messenger of Allah ﷺ has impressed upon the women to save herself from her male in-laws as she would save herself from the prospect of death. The men are also ordered to avoid mixing up with their female in-laws and refrain from casting glances on them.

قَالَ فِیْ اللُّمْعَاتِ وَالْمُرَادِ وَتَعْذِیْرِ الْمَرْأَۃِ مِنْهُمْ کَمَا یَحْذَرُ مِنَ الْمَوْتِ فَإِنْ الْخَوْفَ مِنَ الْاَقَارِبِ اَکْثَرُ وَالْفِتْنَةُ مِنْهُمْ اَرْقَعَ لِتَمَکِّنِهِمْ مِنَ الْوَصُوْلِ وَالْخَلْوَۃِ مِنْ غَیْرِ نَکِیْرِہ

Some women bring up a younger brother of their husband from his early age. When he grows to adulthood, these women consider it improper to observe the veil from him. When they are reminded of the rule that this man stands in the category of their unfamiliar males, they retort that they have reared him from childhood and have looked after him day and night, how can they observe the veil from him?

It is the highest degree of sin to commit a sin and then to justify it in the face of Shariat. The Messenger of Allah ﷺ calls the younger brother of the husband death and the ignorant women consider it necessary to come before him! What sort of Islam is it?

Warning:

Veil is an obligation owed to Shariat, not to the husband. Many women believe that it is their duty to follow the order of their husband in the matter of observing the veil. If he asks them to

observe the veil in the presence of a male, they will do so and if he does not ask them to do so, they will not observe the veil from him. This is an absolute fallacy. A sin is not transformed into a virtue by order of the husband. Do understand this point very clearly.

VEIL FROM A BLIND MAN

(٢٢١) وَعَنْ اُمِ سَلَمَةَ رَضِيَ اللهُ تَعَالٰى عَنْهَا اَنَّهَا كَانَتْ عِنْدَ رَسُوْلُ اللهِ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ وَمَيْمُوْنَةُ اِذْا قْبَلَ ابْنُ اُمِّ مَكْتُوْمٍ فَدَخَلَ عَلَيْهِ فَقَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ احْتَجِبَا مِنْهُ فَقُلْتُ يَارَسُوْلَ اللهِ اَلَيْسَ هُوَ اَعْمٰى لاَ يُبْصِرُنَا فَقَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَفَعَمْيَاوَانِ اَنْتُمَا اَلَسْتُمَا تُبْصِرَانِه

(رواه احمد والترمذی)

Hazrat Umm ul Momineen (Mother of the Faithful) Hazrat Umm e Salma رضی اللہ عنہا reported : 'Hazrat Maimoona رضی اللہ عنہا and I were with the Messenger of Allah ﷺ when suddenly Hazrat Abdullah b. Umm e Maktum ؓ appeared in front of us and sought to approach Allah's Messenger ﷺ. Since Abdullah was a blind man we made no attempt to observe the veil from him and kept our seats. The Messenger of Allah ﷺ said to us 'observe veil from him'. I submitted: "O Messenger of Allah ﷺ isn't he blind? He is not seeing us." Allah's Messenger ﷺ replied: "Are you two also blind? Aren't you seeing him?

(Mishkaat ul Masabih, p. 269, with reference to Ahmed, Tirmizi and Abu Daud)

Explanation:

This tradition shows that as far as possible the women should not cast a look at men. Abdullah ؓ was blind. He was a virtuous companion. Similarly both the illustrious wives of the Messenger of Allah ﷺ were chaste and pure. Despite all this he ﷺ ordered his two wives to observe the veil from Hazrat Abdullah ؓ that is to avoid looking at him.

Look! Where there was not the slightest danger of gazing with evil intentions, even. So much severity was exercised there. How can then modern women be permitted to gaze at men. It is another matter however if a woman's eye by chance falls on the wayfarers while she is going on her way. But it is unlawful for her to look at men voluntarily. The verse of Surah Noor has been quoted above which enjoins men and women to lower their gaze.

This also proves the unlawful nature of the evil custom of marriage according to which on the eve of his departure with the bride the bridegroom is summoned to an assembly of women inside the house and is offered gifts of money. All the female members of the family, female wedding guests and neighbouring women gaze at the bridegroom. The sisters-in-law make him a butt of various jokes. They hide his shoe or smear lime on his face. The entry of an unfamiliar youth in full bloom dressed in the best garments in an assembly of women is improper in every respect, especially when the main purpose of the women is to gaze at the bridegroom. When the assembly of homage disperses the women unashamedly pass comments on the physical features of the bridegroom.

CASTING LASCIVIOUS GLANCES

(٢٢٢) وَعَنِ الْحَسَنِ مُرْسَلاً قَالَ بَلَغَنِيْ اَنَّ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ لَعَنَ اللهُ النَّاظِرَ وَالْمَنْظُوْرَ اِلَيْهِ

(رواه البيهقى فى شعب الايمان)

Hassan Basri رَحْمَةُ اللهِ عَلَيْه observed: "A Hadees has come down to me that the Messenger of Allah ﷺ informed: May the curse of Allah fall upon whom who gazes and also upon the person who is gazed upon."

(Mishkaat ul Masabih, p. 270, with reference to Baihaqi)

Explanation:

This Hadees is compact in nature and the general rule prescribed in it is that every unlawful gaze is curseable. Not only

he/she is cursed who casts a lascivious glance but he/she is also cursed who deliberately and wilfully stands at a place to be gazed upon him/her unlawfully. Moreover, whoso exposes forbidden parts of his/her body before others, is also liable to be cursed.

To elaborate it further, if a woman visits the bazar fair or park without observing the veil and the unfamiliar men gaze at her, both the men and that woman have incurred a curse. Similarly if a woman looks out of her door, window or veranda, she invites a curse for the offence of casting lascivious glances. Likewise in a wedding when the bridegroom enters the assembly of women to receive gifts of money, he gives an opportunity to women to look at him. So the bridegroom for the offence of attending the company of women and the women for the offence of looking at the man, both are accursed. If a woman exposes to another woman that part of her body which lies between the navel and the knees, she and the looker-on, both incur a curse.

Similarly if a man unveils to another man that part of his body which lies between the navel and the knees, the exposer as well as the observer stand accursed. In many Westernised homes women ape the manners of English women. They put on a frock and knickers and roam about the house exposing their loins and knees to the view of the men including male servants (whose presence in the house is otherwise unlawful). In this way these women and all male members of the household invite a curse upon themselves.

TO BE ALONE WITH UNFAMILIAR MEN

(٢٢٣) وَعَنْ عُمَرَ رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ عَنِ النَّبِيِّ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ قَالَ لَا يَخْلُوَنَّ رَجُلٌ بِامْرَاةٍ اِلَّا كَانَ ثَالِثُهُمَا الشَّيْطَانُ (رواه الترمذی)

Hazrat Omar ﷺ reported that the Messenger of Allah ﷺ warned: 'When a man is alone with a woman, a third one is always present with them and he is Satan.'

(Mishkaat ul Masabih, p. 269, with reference to Tirmizi)

Explanation:

It is well-known that Satan is the prime mover of sin whenever a man is alone with an unfamiliar woman, Satan will be a third member of their company, who will arouse their desire for the evil act. That is the reason why the Messenger of Allah ﷺ strictly forbade men and women to stay alone with unfamiliar member of the opposite sex. A strict adherence to this prohibition is absolutely necessary. Be it a teacher, a mentor, a cousin, a woman should avoid being alone with all of them. Similarly men should refrain from staying alone with unfamiliar women. Mixing up of unfamiliar men and women is a grave sin.

(٢٢٤) وَعَنْ جَابِرٍ رَضِيَ اللهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ اَلاَ لاَ يَبِيْتَنَّ رَجُلٌ عِنْدَ امْرَأَةٍ ثَيِّبٍ اِلاَّ اَنْ يَكُوْنَ نَاكِحًا اَوْذَامَحْرَمٍ (رواه مسلم)

Hazrat Jabir ؓ reported: "The Messenger of Allah ﷺ advised: 'Be Warned. No man should pass the night with a woman who has no husband save the man who has either married her or stands in a familiar degree to her."

(Mishkaat ul Masabih, p. 268, with reference to Muslim)

Explanation:

This Hadees strictly prohibits a man to stay the night with any woman except his wife or a woman who stands in a familiar degree to him. This prohibition is based on a very far-sighted consideration. There is great expediency and wisdom behind it. There is a general prohibition of unfamiliar men and women staying alone at any hour, but it is especially prohibited for them to stay the night together because in the still darkness of the night the commission of a sin becomes easy. This prohibition extends to all unfamiliar males such as the younger and elder brother of the husband, the husband of the husband's sister, cousins on the paternal and maternal side. Generally the women see them alone without observing any veil during night or day.

The Shariat severely forbids this practicc. Men and women are equally forbidden to stay the night alone with an unfamiliar member of the opposite sex. The Hadith particularly addresses the man because he is stronger and a woman is unable to desist him when they are alone. So the address is directed to the male that he should not stay the night with an unfamiliar woman. If a man transgresses this order, it is obligatory upon the woman to go away and leave the man alone.

The words of the Hadees are لا يبتن رَجُلٌ عِنْدَامْرَاةٍ ثيب

ثيب 'Sayyab' denotes a widow or a woman who has no husband. So it includes besides the widow, the unmarried women and the divorcees.

In his commentary on Sahih Muslim, Allama Nawavi رحمة الله عليه writes: "The 'Sayyab' has been specially mentioned because considering the widow a defenceless woman the suitors or intending seducers often visit her and dare not go to an unmarried woman because she herself protects her and her family too keeps guard over her.' Proceeding Allama writes: 'When an unfamiliar male is prohibited to stay the night with a 'Sayyab', the prohibition to pass the night with an unmarried woman gains greater force."

EXTENT OF VEIL

(٢٢٥) وَعَنْ اَبِىْ سَعِيْدٍ رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ لاَيَنْظُرُ الرَّجُلُ اِلَى عَوْرَةِ الرَّجُلِ وَلاَالْمَرْاَةُ اِلى عَوْرَةِ الْمَرْاَةِ وَلاَ يُفْضِى الرَّجُلُ اِلَى الرَّجُلُ فِىْ ثَوْبٍ وَاحِدٍ وَلاَ تُفْضِى الْمَرْاَةُ اِلَى الْمَرْ اَةِ فِىْ ثَوْبٍ وَاحِدٍ (رواه مسلم)

Hazrat Abu Saeed ﷺ reported: 'The Messenger of Allah ﷺ advised: 'No man should observe the private parts of another man, nor should a woman see the private parts of another woman, nor should two naked men lie under one sheet, nor should two naked women lie under one sheet."

(Mishkaat ul Masabih, p. 268, with reference to Muslim)

Explanation:

This Hadees reveals that just as a woman must veil herself from man, so the woman should also veil herself from another woman and a man must veil himself from another man. There is, however, certain details of this rule. It is not lawful for a man to gaze at those parts of the body of another man which lie between the navel and the knee. There are many close friends who freely show their private parts to each other. This is unlawful. Similarly a woman is forbidden to open to another woman those parts of her body which lie between the navel and the knees. Similarly it is unlawful for a Muslim woman to expose to a non-Muslim woman any part of her body or even her hair except the face, hands upto the wrist and feet upto the ankle only. A few days after delivery when the new mother is bathed, all women of the house bathe her naked body gazing at her loins and genitals. This is the height of obscenity and it is forbidden.

Rule: That part of the body which it is unlawful to see is also unlawful to touch, even by putting the hand under the clothes. For instance, no man is permitted to touch that part of another man's body which lies between the navel and the knees. Similarly it is not lawful for a woman to touch that part of another woman which lies between the navel and the knees. It is for this reason that the above tradition forbids two men to lie naked under one sheet and the same prohibition applies to women. No two women should lie naked under one sheet.

DESCRIBING ANOTHER WOMAN BEFORE HUSBAND

(٢٢٦) وَعَنِ ابْنِ مَسْعُوْدٍ رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ لَاتُبَاشِرِ الْمَرْأَةُ الْمَرْأَةَ فَتَنْعَتَهَا لِزَوْجِهَا كَاَنَّه، يَنْظُرُ اِلَيْهَا (رواه البخارى و مسلم)

Hazrat Abdullah b. Masud ﷺ reported: 'The Messenger of Allah ﷺ advised: 'A woman after meeting another woman should not describe to her husband that woman's full condition (i.e., features, beauty and grace etc.) in such

a way as to enable him to picture the woman in his imagination'.

(Mishkaat ul Masabih, p. 268, with reference to Bukhari and Muslim)

Explanation:

The implication is that a wife can mention another woman to her husband but not in such terms that he should begin to visualise the beauty and grace of her physical features. To do so is a kind of exposure. Just as by seeing a woman one may be drawn to her, so by just hearing an account of her beauty a desire may arise in a man's heart to see her. That is why a wife is forbidden to describe the charms of another woman to her husband. There is every likelihood of the wife who indulges in this practice to suffer harm. What would she do, if her husband went after marrying that woman? Wouldn't she repent?

SHAKE HAND

(٢٢٧) وَعَنْ اُمَيْمَةَ بِنْتِ رُقَيْقَةَ رَضِیَ اللّٰهُ تَعَالٰى عَنْهَا قَالَتْ
اَتَيْتُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ فِی نِسْوَةٍ بَايَعْنَه،
عَلَى الْاِسْلَامِ فَقُلْنَ لَه، يَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ
نَبَايِعْكَ عَلَى اَنْ لاَّنُشْرِكَ بِاللّٰهِ شَيْئًا وَلَانَسْرِقَ وَلَاَنَزْنِی وَلاَ نَقْتُلَ
اَوْلَادَنَا وَلاَ نَاْتِیَ بِبُهتَانٍ نَفْتَرِيْهِ بَيْنَ اَيْدِيْنَا وَاَرْجُلِنَا وَلاَ نَعْصِيَكَ فِیْ
مَعْرُوْفٍ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ فِيْمَا
اِسْتَطَعْتُنَّ وَاَطَقْتُنَّ قَالَتْ فَقُلْنَ اللّٰهُ وَرَسُوْلُه، اَرْحَمُ بِنَا مِنْ اَنْفُسِنَا
هَلُمَّ نُبَايِعْكَ يَارَسُوْلَ اللّٰهِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ
وَسَلَّمَ اِنِّی لَا اُصَافِحُ النِّسَآءَ اِنَّمَا قَوْلِیْ لِمِائَةِ امْرَأَةٍ كَقَوْلِی لِاَمْرَأَةٍ
وَاحِدَةٍ اَوْمِثْلَ قَوْلِیْ لِامْرَأَةٍ وَاحِدَةٍ

(رواه مالك فی المؤطا ماجا فی البيعة)

Hazrat Umaima narrated: Some women and I went to the presence of the Messenger of Allah for the purpose of taking oath of allegiance to Islam. The women submitted: "O Messenger of Allah we take oath of allegiance on the following conditions: we shall not set up partners with Allah; we shall not steal; we shall not commit adultery; we shall not kill our offspring; we shall not carry an illegitimate child to drop him between our hands and feet and attribute him to our husband; we shall not disobey you in all virtuous acts.' On hearing this the Messenger of Allah said: 'Say this also that 'we shall act according to the best of our capacity.' On hearing this, the women submitted: 'Allah and His Messenger are more kind to us than we are to ourselves.' Thereafter these women submitted: 'O Messenger of Allah (we have taken a verbal vow) Give us your hand so that we may perform the formal act of allegiance. On hearing this the Messenger of Allah observed: 'I do not shake hands with women. (Whatever I have said is obligatory upon all. Further, there is no need to take your formal allegiance individually). Whatever I have said to you collectively applies equally to every individual woman among you."

(Mouta Imam Maalik)

(٢٢٨) وَعَنْ عَائِشَةَ رَضِيَ اللّٰهُ تَعَالٰى عَنْهَ قَالَتْ فَمَنْ اَقَرَّتْ بِهٰذَا الشَّرْطِ مِنَ الْمُؤْمِنَاتِ قَالَ لَهَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ قَدْبَايَعْتُكَ كَلَاماً وَلَاوَاللّٰهِ مَامَسَّتْ يَدُهٗ يَدَامْرَأَةٍ قَطٌّ فِى الْمُبَايَعَةِ مَا يُبَايِعُهُنَّ اِلاَّ بِقَوِلِه قَدْ بَايَعْتُكِ

(اخربه البخارى فى تفسير سوره الممتحنه)

Hazrat Ayesha رَضِىَ اللّٰه عَنْهَا stated that whoever among the believing women professed allegiance to those conditions (which have been mentioned in the above-quoted Hadees and Surah Mumtahina), to her the Messenger of Allah

verbally told: "I have accepted your allegiance (because he did not formally take the hands of women into his own hand in order to accept their allegiance). By Allah! The Messenger of Allah ﷺ never touched the hand of a woman while accepting her allegiance. He ﷺ used to accept the allegiance of women verbally. He ﷺ would only say: قدبايعتك 'I accept your allegiance."

(Bukhari, p. 726, Vol 2.)

Explanation:

These two Ahadees clearly reveal that the preceptor of the world Muhammad, the Messenger of Allah ﷺ never touched the hand of any woman in order to accept her allegiance. Whenever a woman offered her allegiance, he ﷺ would say: 'Yes, I accept your allegiance.' Whenever some women collectively offered their allegiance, the Messenger of Allah ﷺ would say: إِنِّىْ لَا اُصَافِحُ النِّسَاء 'I do not shake hands with women'.

Further he ﷺ observed: "I say to women collectively that which I say to each woman individually." The implication is that allegiance does not take place formal holding of hands. Verbal profession of allegiance is sufficient. So when verbal allegiance suffices, there is no need to hold the hand of an unfamiliar woman.

Now let us look at the vicious conduct of the so-called mentors and their ignorant disciples of our own day. These false pretenders to the office of a 'Mentor' freely and unashamedly enter the assemblies of their women disciples and hold their hands too while accepting their discipleship. This leads to those untoward incidents which are the natural consequence of the unashamed and free mixing of sexes without veil. Are such sinful people entitled to receive allegiance to Muslims as their disciples? Not at all.

Warning:

Men and women who stand in familiar degree to each other can touch those parts of each other's body which the Shariat permits them to see. They can also shake hands with each other, provided

that none of the two parties has any lustful intentions. It is not lawful to shake hands with an unfamiliar woman, even if there is no lustful intention in doing so.

The American custom prevalent among the ruling classes and the Western-educated elite to take their wives to mixed functions and parties and let them shake hands with unfamiliar men while they themselves shake hands with unfamiliar women is unlawful. The laws of Islam are applicable to all irrespective of whether one is a ruler or subject, wealthy or poor, white or black, native or foreigner. However, it is permitted to shake hands with a woman of very advanced age, provided there is no trace of lustful desire and passions are under control.

(وقال في الدر المختار اماالعجوز التى لاتشتهى فلا بأس بمصافحتها ومس يدها اذا من)

"A woman of advanced age who has lost all physical charm is allowed to appear (before men) with face and hands exposed upto the wrists. But to refrain from doing this is better for her."

Surah Noor says:

وَالْقَوَاعِدُ مِنَ النِّسَآءِ الّٰتِىْ لَا يَرْجُوْنَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ اَنْ يَّضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجٰتٍ بِزِيْنَةٍ ؕ وَاَنْ يَّسْتَعْفِفْنَ خَيْرٌ لَّهُنَّ وَاللّٰهُ وَاسِعٌ عَلِيْمٌ

"There is no sin for such elderly women as are past the age of marriage, if they lay aside their outer garments provided that they do not mean to display their adornment. Nevertheless, if they behave modestly, it would be better for them: for Allah hears everything and knows everything."

Although this verse allows an elderly woman to expose her face to unfamiliar men, it also says that to refrain from doing this is

better for them. Hence can there be any allowance for a woman who retains even a little trace of physical charm to come unveiled before an unfamiliar male especially when there is a permanent existing order of veiling her face from the unfamiliar men.

RULES OF TAKING BATH

(٢٢٩) وَعَنْ جَابِرٍ رَضِيَ اللّٰهُ تَعَالَى عَنْهُ اَنَّ النَّبِيَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَانَ يُؤمِنُ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ فَلَا يُدْخِلُ الْحَمَّامَ بِغَيْرِ اِزَارٍ وَمَنْ كَانَ يُؤمِنُ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ فَلَا يُدْخِلُ حَلِيْلَتَهُ الْحَمَّامَ وَمَنْ كَانَ يُؤمِنُ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ فَلَا يَجْلِسُ عَلَى مَائِدَةٍ تُدَارُ عَلَيْهِ الْخَمْرُ .

Hazrat Jabir ﷺ *reported that the Messenger of Allah* ﷺ *observed: 'Whoso believes in Allah and the Last Day, it is obligatory upon him not to enter the bathroom without wearing a Tehbund (sheet of cloth wrapped round the waist and legs). Whoso believes in Allah and the Last Day, he should not let his wife enter the bathroom and whoso believes in Allah and the Last Day, he should not sit down at the dinner mat where wine is being served around."*

(Mishkaat ul Masabih, p. 384, with reference to Tirmizi and Nisai)

Explanation:

The peoples who are deprived of the guidance of the Messenger of Allah ﷺ are also devoid of modesty and a sense of shame. Man's self avoids the restrictions imposed by modesty and sense of shame. So those who do not commit themselves to the religion of Truth are free of the rules of modesty and a sense of shame.

Mixed bathing of men and women without any privacy was customary in the ignorant civilization of antiquity and is also in vogue in modern civilization. In the reign of the Messenger of

Allah ﷺ there were bathing houses outside Hijaz where men and women bathed together unashamedly without observing any privacy. This custom was part of their way of life.

In the first place, the Messenger of Allah ﷺ forbade mixed bathing of men and women in a bathing house. Later he ﷺ permitted men to bathe but with Tehbund wrapped around the lowerpart of their bodies. (This perimission is further subject to the proviso that man should not look at the private parts of another man, nor gaze at any woman). The prohibition on women to bathe in these bathing houses remained in force. The reason for this is that even if a woman bathes in full dress, men will raise their eyes towards her. The wet garment clings to the body and shows each part separately. When men look at her in this condition they are even more attracted towards her.

A Hadees in 'Al Targhib wal Tarhib' says that the Messenger of Allah ﷺ forbade a woman to bathe in such bathing houses even while wearing a tehbund, shirt and scarf.

Forming clubs and club membership is a common custom in our times. Some of them are bathing and swimming clubs where men and women and boys and girls bathe and swim in a mixed company. They frequently organize swimming competitions. Men and women display their naked bodies. This mixing excites men and women to cast lascivious glances at each other and engage in flirtation. Clubs of this type are an invention of the shameless people of Europe. But alas! Those who claim to be Muslims consider it a meritorious achievement to obtain membership of these clubs. ـ لله و ا اليه راجعون "From Allah we come and to Allah we return!"

If there is a bathing club for men only, even then it is necessary that no man should look at those parts of another man's body which lie between the navel and the knee. So it is strictly forbidden to expose or to see these parts of men's body during wrestling bouts or football matches. Alas! Many so-called religious-minded people forget this prohibition during cricket or football matches and do not consider it in the least a vice to expose or to see, these parts of a man's body.

The Messenger of Allah ﷺ observed a man bathing in an open ground. (Some parts of his body were exposed). On seeing him the Messenger of Allah ﷺ ascended the pulpit and after offering praise and thanksgiving to Allah he ﷺ said: Verily, Allah is very modest and approves of privacy. So when any of you takes bath, he should do so in privacy. *(Abu Daud)*

In those countries and regions (i.e., Bengal, Assam) where bathing in pools is a common custom, there is a great lack of privacy. There is also the most pernicious custom of mixed bathing of men and women in the pools where they also wash their clothes. Men look at the bare head, bosom, calves, waists and abdomens of women, even though it is unlawful to expose or gaze at these parts of a woman's body.

There is a custom among certain nations and families that middle-aged women start wearing a Saree without a bodice, shirt or blouse. They wrap the saree haphazardly, leave half the calves naked and throw one end of the cloth over their heads. Their abdomen, waist, bosom, half of the calves and often the head also are open to view. One often comes across a large number of such women during a railway journey through Madras, Behar, Bengal and Assam. Many Muslim women are also included among them. To remain naked is the habit of those who are deprived of the teaching of the Pride of the World Muhammad, the Messenger of Allah ﷺ. As for the Muslims, it is obligatory upon them to abide by every tenet of their religion.

Islam does not approve of shamelessness and non-observance of the veil. The rules of the veil are as applicable to old women as to the young. The difference is that an old woman of advanced age is allowed to unveil her face, palms and feet upto the ankle before an unfamiliar male. As for the head, waist, abdomen and the calf, even an old woman of an advanced age is not allowed to open them to the view of an unfamiliar male.

Next to the prohibition of bathing in a bathing house the Messenger of Allah ﷺ enjoined that whoso believes in Allah and the Last Day, he should not sit down at a dinner mat where liquor is being handed around. In our time just as non-observance of the veil

has become an essential feature of progress and Westernised Mujtahideen (enlightened thinkers on religion) are moving heaven and earth
ranking officials who have spent part of their life in Europe and America have made serving and drinking of liquor an essential feature of parties and functions. They see no progress in abiding by the precepts of Muhammad, the Messenger of Allah ﷺ. On the other hand they believe that progress lies in the emulation of the shameless people of Europe and America.

The Messenger of Allah ﷺ exhorted: Do not sit down at a dinner mat where liquor is being served: and these exponents of religion and wisdom do not desist from making the parties hosted in the name of the Islamic Republic and a religious state colourful with glasses of wine.

Hazrat Abdullah b. Omar ؓ reported: "The Messenger of Allah ﷺ warned: 'Allah's curse is on the drinker of liquor, and its manufacturer, seller, purchaser, brewer and transporter and upon the person to whom the transporter conveys it."

(Abu Daud / Ibǹ e Maja)

A Hadees runs:

وَلَا تَشْرِبِ الْخَمْرَ فَإِنَّهَا مِفْتَاحُ كُلِّ شَرٍّ

"Do not drink liquor. It is the key to all evil."

(Mishkaat ul Masabih)

This 'key to all evil' is profusely drunk and served among those who in worldly terms belong to the upper class. All kinds of evil appear among them and they do not care even to talk about avoiding the curse which Allah sends over them.

A TRAVELLING WOMAN

(٢٣٠) وَعَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ قَالَ قَالَ النَّبِىُّ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ لَا يَحِلُّ لِاِمْرَأَةٍ تُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ اَنْ تُسَافِرَ مَسِيْرَةَ يَوْمٍ وَّلَيْلَةٍ لَيْسَ مَعَهَا حُرْمَةٌ

(رواه البخاری)

Hazrat Abu Huraira reported: "The Messenger of Allah stated: 'It is not lawful for any woman who believes in Allah and the Last Day that she should undertake a journey of a day and a night without the company of a familiar male." (Bukhari, p. 148, Vol 1)

Explanation:

This Hadees contains a very important order for the Muslim woman i.e., that she should not undertake a journey of a day and a night without the company of a familiar male. Some traditions even prohibit undertaking journey of any kind without the company of a familiar male. In some other traditions it is stated that a woman is disallowed to go on a journey of three days and three nights without the company of a familiar male. As a precautionary measure the woman should not go on a short or long journey without the company of a familiar male, especially in these mischief-ridden times. However, according to other traditions a woman is permitted to undertake a journey of less than three days and nights without the company of familiar male.

It must be born in mind that a journey of a day and a night means a journey of sixteen miles and a journey of three days and three nights comes to a journey of forty eight miles. In the time of the Messenger of Allah journeys were performed on camels' back and each day a stage of sixteen miles was traversed. So in those days the journey was computed in terms of one day and one night or three days and three nights. In modern times it is unlawful for a woman to travel forty eight miles (or seventy seven kilometers) by a car, railway or airplane without the company of a familiar male. However if the journey is shorter than that she may be permitted to do so. In any case it is better to keep the company of a familiar male even on a shorter journey, because prohibition to travel alone at all or to travel alone for a day and a night has been stated in various traditions as referred to above.

Quoting Al-Behr Al-Raiq in his 'Kitab-ul-Hajj', Allama Shami رحمة الله عليه writes: It is lawful to undertake a journey of less than three days and three nights without the company of a familiar male,

provided that some pressing need arises. He adds that Imam Abu Hanifa and Imam Yusuf رحمة الله عليه are reported to have declared it bad for a woman even to travel over a distance of one day's march without the company of a familiar male or her husband. Thereafter he writes: 'The decree should be issued that a woman is prohibited to even to go on a single day's journey without the company of a familiar male or her husband because the people in this age are prone to evil. The Hadees in Bukhari and Muslim supports this decree. The Hadees runs that it is not lawful for a woman who believes in Allah and the Last Day to undertake a journey of one day and one night without the company of a familiar male. In one tradition incorporated by Muslim the word ليلة 'Lailata' has been used instead of يوم ليلة 'youm Lailata'. In another tradition the word يوم 'youm' only has been used.

Since care demands that the woman should not undertake even the shortest journey without the company of a familiar male or her husband, so whether the journey is for a worldly or a non-obligatory religious purpose the woman should be forbidden to go on a journey of less than three days and nights without the company of a familiar male. For obligatory Hajj (Pilgrimage), if the journey is shorter than three stages, the husband has no right to stop his wife from going without the company of a familiar male, as is written in the books of Fiqh. Familiar is he with whom marriage cannot take place under any condition or circumstance, whether he is related to the woman by blood, fosterage or consanguinity. It is also lawful to undertake the journey in the company of the husband.

The book Al Targhib wal Tarhib has reproduced from Bukhari a precept of the Messenger of Allah ﷺ which runs: "It is not lawful for a woman who believes in Allah and the Last Day to undertake a journey of three days or more, save in the company of her father, brother, husband, son or any other male who stands in a familiar degree to her." *(Page 71, volume 4)*

It must be clearly understood that the sons of maternal or paternal uncles and aunts are not in the familiar degree. It is not lawful to go on a journey in their company nor is it permitted to see them without observing the veil. Similarly it is unlawful to come

without veil before a man whom a woman has brought up since his childhood as her own son, nor is it permitted to travel in his company. There are many people who believe that they stand in a familiar degree to the sister of their wife. They argue that as long as her sister is married to them they cannot marry her. So they stand in a familiar degree to her. Their argument in fallacious. In Shariat law familiar woman is only she with whom marriage cannot take place under any circumstance whether she be a virgin, a widow, divorced or married to someone else. If the definition of a familiar relation given by these ignorant people is followed, the wives of all men in the world will become familiar to every man.

In short this definition of a familiar relation which makes wife's sister familiar is based on ignorance. Since many accidents may happen or incidence of disease may arise during the journey so the Shariat has prohibited women to travel without the company of a familiar male or husband. This order contains much wisdom and expediency. If the company of a male relation or husband is likely to endanger the life, property, honour and chastity of the woman, it is not lawful to travel even with these companions. These rules have already been discussed under the topic of Hajj.

DO NOT WALK IN THE MIDDLE OF THE PATHWAY

(٢٣١) وَعَنْ اَبِىْ اُسَيْدِالْاَنْصَارِىِّ رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ اَنَّه، سَمِعَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ يَقُوْلُ وَهُوَ خَارِجٌ مِنَ الْمَسْجِدِ فَاخْتَلَطَ الرِّجَالُ مَعَ النِّسَآءِ فِى الطَّرِيْقِ فَقَالَ لِلنِّسَآءِ اِسْتَاخِرْنَ فَاِنَّه، لَيْسَ لَكُنَّ اَنْ تَحْقُقْنَ الطَّرِيْقَ عَلَيْكُنَّ بِحَافَاتِ الطَّرِيْقِ فَكَانَتِ الْمَرْاَةُ تَلْصَقُ بِالْجِدَارِ حَتّٰى اَنَّ ثَوْبَهَا لَيَتَعَلَّقُ بِالْجِدَارِ

(رواه ابو داؤد)

Hazrat Abu Usaid Ansari reported: 'Once the Messenger of Allah was coming out of the mosque when a concourse of men and women was passing on the road. The men and women were so mixed up that they were passing on the road together. The women, though under veil, were not walking on the side, but were going in the middle of the way among the men.

On seeing this the Messenger of Allah said: 'O women, get back. You are not permitted to walk in the middle of the way. You should pass on the sides of the road. After this order the women used to walk on the edges of the path in such a way that they almost clung to the walls on the right and left of the road so much so that their garments were entangled in the walls."

(Mishkaat ul Masabih, p. 405, with reference to Abu Daud and Baihaqi)

Explanation:

This Hadees also exhorts women to keep themselves at a distance from men. When setting out from home to fulfil some urgent need, the woman should carefully veil herself. She should not wear any perfume. She should not walk in the middle of the way, but leave it for men. She should walk on the sides of the road.

It is noteworthy that the Messenger of Allah ordered women to avoid the company of men and walk on the edges of the road. Hence the attitude of the women that "we shall walk where we please. It is the men who should keep away if they will" is wrong.

MODESTY AND FAITH ARE INSEPARABLE

(٢٣٢) وَعَنِ ابْنِ عُمَرَ رَضِيَ اللهُ تَعَالَى عَنْهُمَا اَنَّ النَّبِىَّ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ الْحَيَاءَ وَالْاِيْمَانَ قُرَنَاءُ جَمِيْعًا فَاِذَا رُفِعَ اَحَدُ هُمَا رُفِعَ الْآخرُ

Hazrat Abdullah b. Omar reported: 'Allah's Messenger said: 'Verily, modesty and faith are two companions. So when one of them is removed, the other is removed also.'

(Mishkaat ul Masabih, p. 432, with reference to Baihaqi)

Explanation:

Modesty is a distinguishing trait of the believers. Those nations which are far removed from the teaching of the Messenger of Allah have no regard for modesty or shame. Modesty and faith are inseparable. Both stand and fall together. Non-observance of the veil and its corollaries have come into vogue among the so-called Muslims in emulation of the ways of the pagans. It is they who are running the campaign of bringing out Muslim women from the veil and exhibit them on the platform of immodesty. These people, instead of following the precedent of the Messenger of Allah, have adopted the modes and habits of the Christians. These people are in a quandary. They are inclined to see Muslim women moving about freely and immodestly in semi-nakedness through the bazars and parks. At the same time they have not the heart to pronounce the precepts of the Qur'an and the Sunnah as wrong. They cannot muster up courage to say that they have renounced Islam, nor can they bear to see the women under the veil. Many of those who are trying to promote the custom of non-observance of the veil and have made their women immodest and shameless like the European ladies and have found a way of satisfying their carnal desires by looking at their semi-naked bodies are Muslims in name only. They have lost the treasure of faith alongwith their modesty and shame.

There is a large section of people who cling to Islam to some degree, but their inclination to emulate European ways of life and their immodest and shameless nature are gradually drawing away from Islam. The Messenger's of Allah observation that modesty and faith are two companions and that when one is removed, the other too is removed is quite true. Experience proves the truth of this saying.

Hazrat Abdullah b. Masud reported: 'The Messenger of Allah observed:

إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النُّبُوَّةِ الْأُوْلَى إِذَا لَمْ تَسْتَحْيِ فَاصْنَعْ مَا شِئْتَ

"Of the sayings of the former Messengers' of Allah عليه السلام *which have been handed down, one is that if you have lost shame you may do as you please."*

This tradition proves that all Messengers of Allah عليه السلام have been giving the lesson of cultivating a sense of shame and modesty. It also shows that the claim of those nations which profess to be followers of some Messengers of Allah عليه السلام and at the same time have lost the sense of shame and modesty is false. For their disbelief and polytheism and immodest way of life they are a slur upon the fair name of those Messengers of Allah عليه السلام whom they profess to follow. No shameless and immodest people can be the followers of any Messenger of Allah عليه السلام.

It is said in a Hadees:

أَرْبَعٌ مِنْ سُنَنِ الْمُرْسَلِيْنَ اَلْحَيَاءُ وَالتَّعَطُّرُ وَالسِّوَاكُ وَالنِّكَاحُ

"Four things are important in the way of life followed by the Messengers of Allah عليه السلام*: to be modest, to use scent, to use the twig for cleaning the teeth, to contract marriage.*

The most favourite people of Allah are His Messengers عليه السلام. They adopted a way of life in which modesty and a sense of shame were principal qualities and they persuaded their followers to cultivate these virtues also. Those who have no sense of shame are far removed from Allah Almighty and Messenger of Allah, but they are near the Pagans and are friends of accursed Satan.

This is a so-called age of progress. Chastity, purity, sense of shame and modesty have become vices in this age. In emulation of Europe the so-called Muslims are also swimming with this tide of

'progress'. A veiled woman is no longer considered honourable in society. If she becomes immodest, goes out unveiled, exhibits her body in scanty teddy dress in the bazars and shopping centers, amuses herself shamelessly before hundreds of men in the parks, she is regarded as honourable.

May Allah forgive us! What a progress in reverse! What a dark light! What an age in which man has transgressed the bounds of humanity and the honour of man abhors the acts of man.

Since the husbands too are enamoured of this so-called progress, they do not stop their wives from indulging in such acts, rather induce them to abandon the veil. They take them to the assembly of their friends and ask the wives to shake hands with them. They make them dance in clubs. That dance is more favourite delight of these shameless people in which they swap other's wives as dance partners. A wife dancing with her husband is regarded as shameful. إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُوْنَ 'From Allah we come, to Allah we return.' Dance and a shameless dance with an unfamiliar man and before the husband. How immodesty is heaped upon immodesty! Are these people entitled to live? Do they deserve the bounties of Allah?

May Allah the Mighty, the Glorious save and protect the Muslims from all kinds of error, irreligiousness, immodesty and shamelessness! *Aameen!*

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Idara-e-Islamiat

★ *190-Anarkali, Lahore-Pakistan Ph: 7353255-7243991*
★ *14-Dina Nath Mansion Mall Road Lahore-Pakistan*
Ph: 7324412 Fax: 092-42-7324785
★ *Mohan Road Chowk Urdu Bazar Karachi-Pakistan*
Ph: 7722401
E mail:islamiat @ lcci.org. pk.